THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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A Christian's Devotedness.

No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. —2 *Timothy* ii. 4.

He who would win a warrior's fame,
Must shun, with ever-watchful aim,
Entangling things of life;
His couch the earth, heaven's arching dome
His airy tent,—his only home
The field of martial strife.

Unwearied by the battle's toil,
Uncumber'd by the battle's spoil,
No dangers must affright;
Nor rest seduce to slothful ease;
Intent alone, his Chief to please,
Who call'd him forth to fight.

Soldier of Christ, if thou wouldst be
Worthy that epithet, stand free
From time's encumb'ring things;
Be earth's enthralments fear'd, abhorr'd;
Knowing thy Leader is the Lord,
Thy Chief the King of kings.

Still use, as not abusing, all
Which fetters worldlings by its thrall;—
With fame, with power, with pelf,
With joy or grief, with hope or fear,
Whose origin and end are *here*,
Entangle not thyself.

These close enough will round thee cling,
Without thy tight'ning every string
Which binds them to the heart:—
Despise them not! this thankless were,
But, while partaking them, prepare
From each and all to part.

Bernard Barton.

The Pains of Memory.

What time my heart unfolded its fresh leaves
In spring-time gay, and scatter'd flowers around;
A whisper warn'd of earth's unhealthful ground,
And all that there faith's light and pureness grieves;—
Sun's ray and canker-worm,
And sudden-whelming storm;—
But, ah! my self-will smiled, nor reck'd the gracious sound.

So now, defilement dims life's memory-springs;
I cannot hear an early-cherish'd strain,
But first a joy, and then it brings a pain,—
Fear, and self-hate, and vain remorseful stings;
Tears lull my grief to rest,
Not without hope, this breast
May one day lose its load, and youth yet bloom again.

British Magazine.

BIOGRAPHY.

ROBERT BOYLE.

The Hon. *Robert Boyle* was the seventh son of the Earl of Cork, born in Ireland in 1627, and expired 1691, in his 65th year. After the foundation of his education had been laid at home, he travelled and studied in France, Holland, Switzerland and Italy. Returning, he devoted himself rigidly to the course which Bacon had marked out, and became the most distinguished philosopher in Europe. His invention of the air-pump still keeps up his memory in the halls of science. He was one of the founders of the "Royal Society." But he was not ashamed, in that profligate age, of the religion of Jesus, giving a portion of his time to the study of the Oriental languages and theology. So great was his reverence for the adorable Creator, that it was observed, he never pronounced the sacred name, even in conversation, without a sensible pause. He consecrated to him heart and pen, and influence and prosperity. We find in the volumes of Boyle, a treatise on "Seraphic Love," or some motives and incentives to the love of God, in a letter to a friend—"Considerations upon the style of the Holy Scriptures"—"Considerations about the reconcileableness of Reason and Religion"—"The possibility of the Resurrection"—"On the high veneration man's intellect owes to God, particularly for his wisdom and power"—"A free inquiry into the vulgarly received notion of 'Nature'"—"Greatness of Mind promoted by Christianity," &c. To sustain his testimony after his death, he laid the foundation for a course of "Lectures" for defence of the Gospel against infidels of all sorts. In these annual discourses have been employed the first talents of the age, and produced a collection of volumes on the evidence of Christianity more complete than has been furnished by any other country. Bishop Burnet published a digest of these Lectures, in several volumes, which have been translated into French and German. This "Boylean Lecture," says Mosheim, "has been a great advantage to all Europe."

Passing his other and splendid acts of liberality, we have only space to notice his zeal and aid in diffusing Christianity abroad. The translation of the New Testament into *Turkish*, was completed in 1666, by his patronage. He was about printing it at his own expense, but relinquished the honor to the Levant company, however giving £60 toward it. He also secured a Turkish translation of "the Catechism." As a member of the East India company, he engaged in efforts to spread the word of God in their jurisdiction, and at his expense was printed in 1677, an edition of the Gospels and Acts of the Apostles in the *Malayan*. He had the treatise of Grotius "on the truth of the Christian religion" translated into *Arabic*, and was at the charge of the whole impression, and took care that it should be distributed in the East. To diffuse the Bible in *Irish*, he gave £700, in the *Gaelic*, £100, in the *Welsh*, a large sum. Toward Elliot's Bible in the *Indian* language, and other elementary books in the same tongue, he gave freely.

At his death, he left the further sum of £5400 to spread Christianity. Being always a favorite at court, on account of his pre-eminent science and amiableness, Charles II., James II., and William, often sought his conversation. This gave him opportunity of securing the renewal of the charter of the Society for Propagating Christianity, and otherwise promoting its interests. Yet he was no courtier, and always refused the peerage urged upon him, though four of his brothers were peers of the realm. His works were printed in 1744, in five volumes, folio, to which was prefixed his memoirs by Dr. Birch, the fullest biography of this noble spirit.—*The Friend.*

MISCELLANY.

From the Sunday School Journal.

EARLY INTRODUCTION OF CHRISTIANITY INTO CHINA.

That Christianity was partially made known in China at a very early period, seems now to admit of little doubt. But the *date* of any attempts to plant the Gospel here, earlier than the entrance of the Jesuits in the 16th century, is not very well established. Indeed, it is deemed uncertain whether any efforts at all reached so far as this country, during the apostolic age; but it is to this point first we offer such testimonies as can be had, and chiefly from Yeates' Indian Church History.

The first circumstances which attended the kingdom of God coming with power, on the day of Pentecost, were admirably calculated to give celebrity to the Gospel; and not only so, but to give it rapid and extensive promulgation. Of those persons who heard the apostles speak in their own language the wonderful works of God, there were "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia—and devout men out of every nation under heaven." These, on returning to their own country, could not fail to spread abroad the wonderful facts and the glad tidings of salvation: so that in Persia and its confines, beyond the Euphrates and Chaldea, some knowledge of the Gospel must have been immediately carried. These facts are to the point of our first inquiry; for we wish to move on with the progress of Christianity eastward, to see whether it is *possible* that it should have gone to the extremity of Asia in that age.

The Syrian and Chaldean writers, according to Assemanus, relate that "Thaddeus, one of the seventy disciples, went into Mesopotamia, and that he was sent thither by Thomas the apostle, soon after our Lord's ascension: also, that the same Thaddeus had with him two disciples to assist in the promulgation of the Gospel, whose names were Marus and Agheus, both of the seventy." Barhebræus writes, that "Marus survived the martyrdom of his fellow-laborers, but was obliged to remove eastward. He preached in Assyria and in all the land of Shinar. He taught in three hundred and sixty churches, which were built during his time in the East; and having fulfilled his preaching for 33 years, he departed to the Lord, in a city named Badaraja, and was buried in a church which he had built." These extracts are sufficient for our present purpose—to show that at an *early* period of the *apostolic* age, churches were not only planted in the chief cities of these several countries, but so founded and governed by the labors and wisdom of these apostolic men, that they soon became the emporiums of the Gospel to the remotest regions of the East.

The Eastern or Chaldean Christians "throughout all Asia, from Antioch to the walls of China, celebrate Thomas as their chief and great apostle. He was the first preacher of Christianity among the Hindoos, and founded the Churches of Malabar, where to this day, the ancient monuments, writings, and traditions, afford the most indubitable proofs of his apostolic labors among them. More than two hundred thousand Syrian Christians on the coasts of Malabar and Coromandel, hold with one uniform tradition, that Thomas the apostle was the founder of their Churches." It appears from the learned Assemanus, and other subsequent writers, that Thomas having passed through the country, from Malabar to Coromandel, and made great conversions to the faith in those parts, proceeded over to some coast on the east called China, which *may have been* that country now called Cochinchina.—Indeed, when we reflect on the vast extent of China, and on the rapidity with which Christianity made its way eastward through Persia, India, and Tartary, it is scarcely possible to deny its entrance into this vast dominion also. The only rational objection is the distance of place; but are not the eastern parts of India also distant? Yet we are certain from history that Christianity had in the apostolic times reached those countries. That it should have been carried into China in the same age, is not impossible therefore; but considering the spirit of its propagators, it is very *improbable* that they would rest in India without attempting to penetrate its eastern and populous vicinity, or having attempted and been totally repulsed and excluded, that no memorial of it should have been left.

The Syrian Chronicles relate, that Thomas, having gone through Mesopotamia, Chaldea, Persia, and Parthia, went to the utmost confines of the East. Theodoret says, that the Parthians, Medes, Brachmans, the Hindoos, and other bordering nations, received the Gospel of Christ from Thomas. The Malabar Christians relate, that St. Thomas went from Meliapore, where he converted the king and the people to the Christian faith, to China, and preached the Gospel in the city of Cambala, (the city of the great khan,) and there he built a church. The same is also attested by the Syrian writers. In the Chaldean ritual, there is an office for the celebration of St. Thomas the apostle and martyr. "By the blessed St. Thomas, the Chinese and Chushiths were converted to the truth." And again, "the Persians, the Hindoos, the Chinese, and other regions, offer memorials of celebration to the sacred name of Thomas."

Antonius Govea relates the apostle's return from China to the coast of Coromandel, where by reason of the innumerable conversions to the faith of Christ, he exposed himself to the hatred and envy of two bramins, who, having raised an uproar against the apostle, buried him with stones; but another bramin, perceiving him yet alive, thrust him through with a lance and he expired. His sepulchre was hewn out of a rock in the mountain afterward called St. Thomas' mountain. According to the Indian tradition, the martyrdom of the apostle happened in the sixty-eighth year of the Christian era, and in the reign of their king Salivahan. On the 22d day of August, A. D. 380, the coffin of St. Thomas the apostle, which had been brought from India at immense expense, was deposited in the great temple of Edessa, dedicated to him.—Even the day of the removal of the body of St. Thomas, is commemorated at this time with great solemnity in India.

Du Halde says, the famous "Quan-yun-chang," who lived in the beginning of the 2d century, certainly had a knowledge of Jesus Christ, as the writings of his hands, subsequently engraven upon stones, plainly prove. These mention the birth of the Saviour in a *grotto*, his death, his resurrection, his ascension, and the impression of his holy feet; traditions which are so many riddles to the heathen. The Chinese histories give no date to the introduction of Christianity, and are silent as to the results of missionary labors. All that appears from them is, that about that time, (the beginning of the 2d century,) an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew the admiration of the world upon him, by the fame of his virtues, by the sanctity of his life, and by the number of his miracles.

From this time till A. D. 636, we have no records of Christianity in China. The celebrated monument discovered in 1625, if authentic, furnishes the history of the progress of the Gospel, from 636 till the date of its erection in 780. We cannot pretend to enter into any thorough defence of its authenticity, nor is it now necessary, as that was done long since. But from a general and obvious view of the case, we cannot be credulous enough to believe it either totally or chiefly a fabrication of the Jesuits. That they might often have felt it desirable to prove to their hearers the antiquity of the Gospel, and its former influence even over China, we can well believe. But that they could think of palming such a forgery upon them is really incredible; for the account is, that Chinese workmen found it buried under rubbish, made it known to the governor, who examined it, placed it in a pagoda near by, where it attracted so much the attention of the learned natives, that they came from all quarters to see it. A native Christian after a time also came, and perceiving the meaning which others did not, wrote a copy to his distant friend, a Christian mandarin, from whom it first reached the foreigners. That the Jesuits therefore could hope to deceive the *pagans* by this artifice seems impossible. There is no other strong motive to induce them to forge it, unless, perhaps, to account to themselves and Europeans, for the distressing similarity between many popish and budhistic ceremonies. But a mere glance at the facts stated, will be sufficient to show the futility of such a supposition. For the monument has been visited by many fathers, at various times examined leisurely, and repeatedly copied and translated. Semedo visited it three years after its discovery, and had a thousand opportunities to scrutinize it fully. It was open to all the different and warring orders of priests, who have none of them ever dreamed of disclosing the forgery to the injury of the other. As to the correctness of the translations there are evident discrepances, but such as rather strengthen the belief in the identity of the originals. It was discovered at Segnan-foo, the capital of the province Shense, situated on the South side of the Yellow river, lat. 34 deg. 15 min. 36 sec. and long. 106 deg. 25 min. east from Paris. A Christian Church was soon after founded there in consequence and in commemoration of the discovery.

The monument itself is a marble table near ten feet long and five broad. On one side is a Chinese inscription of twenty-eight lines, and sixty-two words in each line, making about 1736 characters. Over it is the title in nine Chinese words, translated thus: "*This stone was erected to the honor and eternal memory of the law of light and truth brought from Ta-cin (Syria.)*" On the margin and at the bottom of this inscription, are writings in the Syriac language. The body of the inscription is divided into twenty-one verses; the first few containing a summary of the Christian faith; the rest form a sort of chronicle of the mission, from its arrival in 636, till the erection of the stone in 780. According to this record, the mission entered China A. D. 636, in the reign of the emperor Tae-tsung, was favorably received, and before the end of the century, Christianity was promulgated and churches built in the ten provinces which then composed the empire. A persecution against the Christians arose in 699, and a fiercer one in 713. During this time, a great many churches were destroyed, and doubtless many of the teachers suffered martyrdom: hence we find that a second mission arrived in China soon after, the names of whose leaders are enumerated. Then follows the state of Christianity during the reign of three or four emperors who favored it, one of whom "honored the commemoration of Christ's nativity with profound respect." It closes with the date of the erection of the monument, and the name of the writer of the inscription. The Syrian inscription contains the names and offices of the leaders of the missions arranged in seven classes, from the bishop downward to the number of ninety-two. This is the only known record of the progress of the mission for 140 years after its introduction; but if the country were open to investigation, we may suppose that other records of similar character would reward the researches of missionaries or historians.

Timotheus, the patriarch of the Nestorians, who lived till 820, appointed David metropolitan of China; and this sect seems to have become numerous in Tartary and in the adjacent regions. In the time of Ghenghis khan and his successors, though the Christians resident in those countries were much distressed, yet it appears from unquestionable testimony, that numerous bodies of Nestorians were still scattered over all the northern parts of Asia and China. In 1203, Ghenghis khan conquered Un khan, the fourth and last of the Christian kings in central Asia, who bore also the name of Prester John. He married the daughter of Prester John, and several of his descendants had Christian wives. Till near the close of this century, most of the Mongol princes, though tolerant to all religions, rather favored the Christian. This afforded a fine opportunity for the Nestorians to propagate their religion all over the East, and particularly in China.

The Roman Pontiffs also sent not only ambassadors to the emperors, but missionaries also, chiefly Franciscan and Dominican monks, quite to Peking and China. There they gathered some Churches, and at length established an archbishop with several suffragans. In 1307, Clement V. constituted John de Monte Corvino archbishop of Cambala, that is, Peking. He translated the books of the New Testament, and the psalms of David, into the language of the Tartars. Benedict XII. in 1338 sent new nuncios into China and Tartary; and so long as the Tartar empire in China continued, the Latins and Nestorians had liberty to profess and propagate their religion. Much greater success would doubtless have attended these efforts in China and elsewhere, had the Christians been united; but the Catholics and Nestorians strove to undermine each other, and were each in turn protected at the expense of the other. But near the close of this century, (the thirteenth,) the Mohammedan religion gained the ascendancy, especially in the West, and the khans in some instances allowed the Christians to be persecuted.

In the fourteenth century, the Turks and Tartars wholly extirpated the Christian religion in many cities and provinces, and caused the religion of Mohammed to be taught in its stead. The nation of the Tartars, where such numbers had professed or tolerated Christianity, universally submitted to the Koran. The mere nod of the terrific Tamerlane was sufficient to cause multitudes to abandon Christianity. But he also employed violence and the sword; and being persuaded that those who should compel many Christians to embrace the religion of the Koran, might expect high rewards from God, he inflicted innumerable evils on those who adhered to their profession; cruelly butchering some and dooming others to perpetual slavery. Thus, and by preventing the arrival of new teachers, the Christian religion was overthrown in Tartary and China. No mention of Latin Christians is made subsequent to 1378. But some traces of the Nestorians residing in China can be found as late as the 16th century; yet this little handful of concealed Christians must soon have become extinct.—*Chinese Repository.*

PROGRESS OF RELIGIOUS SENTIMENT.

We extract the following from Smedley's History of the Reformed Religion in France: they afford rather amusing illustrations of the character of the times.

During these agitations, the VIth Synod assembled at Verteuil; and the ministers, as if unmindful of the great terrors gathering around them, were occupied for the most part, as heretofore, in the discussion of subtle points of casuistry, and in regulations tending to clog the freedom of matrimonial engagements. Thus, it was resolved, that if women whose husbands upon the account of trades were a long time absent from them, should desire to be married, they must apply to the magistrates; and that ministers were to take heed not to solemnize the marriage of widows within times forbidden by the civil law. If two young persons should contract marriage foolishly and rashly, without consulting their parents or guardians, the remedy pronounced was not a little summary: "Let them be punished and chastised, and let their marriage, at the request of parents and guardians, be rescinded." The punishment most commonly in use appears to have been fasting, either for three whole days, "having given them but a little bread and water," or for one whole day with nothing allowed them for their nourishment. The Church, it may seem, wanted either power or inclination to visit offences by adequate penalties; for even in the case of fraudulent traders who, "*according to the custom of the country*, do falsify, disguise, or corrupt their merchandise, as stretchers or drawers of cloth," the pain adjudged was incommensurate to the crime. They were "to be admonished by the Consistory to forbear those cheats, and in case they do not desist to be laid under censure."—The accomplishment of marriage was not to be deferred above six weeks after the promise of it; in case of further delay the parties were to be called into the Consistory and admonished, and if afterward they continued disobedient, they were to be committed to the civil magistrate, who had power to compel solemnization. On their wedding-day parties were instructed to come "modestly to Church, without drums or minstrels, demeaning themselves orderly and gravely as becometh Christians; and let them come before the bell hath done tolling, that so the marriage may be solemnly blessed before sermon, and if they be negligent, or should come too late, let them be turned away unmarried."

This officious, and in some instances fulsome and offensive inspection of the private and domestic intercourse of their flocks, the details of which we abstain on more than one account from prosecuting further, was probably of little avail toward the general improvement of moral habits, and certainly tended to depress the standard of female delicacy. Over the public administration also of the Church, the vigilance of the Consistories, without doubt was abused; and we read with surprise, and not without some diminution of gravity, their "roll of vagrants," a sort of police gazette, describing numerous unfit personages who had intruded themselves into the ministry. Thus the faithful are warned against "a certain fellow, a lean man, who hath been often taxed for having no call to the ministry, and being unordained yet preacheth."—Another, "A man of mean stature, his beard waxing gray, deposed from the ministry at Usanchez by the brethren of Limoges for lying, cheatings, forgeries, roguish tricks, drunkenness, unchaste kissings; and at Pâmier for dancing and contumacy against the Church, intrudes himself into all places where he can get admission to preach." A third, a Franciscan friar, who quitted and resumed his cowl at pleasure, had been deposed, because he usurped the ministry of the Gospel without call or ordination. As to his moral qualities, he had been "convicted of, and condemned for adultery, and accused also of being confederate with robbers;" in person he was "a fellow of great stature, yellow beard, and had lost two of his front teeth." Beside guarding against the above hypocrites, the Churches are advised to take heed also of a "certain old, grave, and bald-headed fellow, who, though he was never called or ordained, doth nevertheless take upon him to exercise the office of a minister;" of "a little dwarfish fellow;" of one "having a great red nose, who is a mercenary and most abusive fellow;" and lastly, of one who appears to have exceeded all the rest in the degree of abhorrence which he excited both by his partial adherence to Romish forms and his repudiation of some peculiarities of Calvinism. "John Clopet, alias Child, a wretch full of heresies, a champion for the mass, asserting its goodness; in two points only excepted, *viz.* Prayers unto the saints for the dead; maintaining that the good and bad have equal privilege to communicate in the body of Christ, as also celibacy, and praying toward the East; and that commentaries upon Scripture are needless: and that Calvin did very ill in writing of predestination; and that man may keep perfectly all the commands of God. He is a fellow of mean stature, a yellowish beard, and speaks somewhat thick, plain in his looks, and tawny face, aged five-and-twenty."

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La Rochelle had been selected as the place of gathering, on account both of its favorable site, and of its staunch adherence to the Reformed doctrine. So early as the year 1534, we read of a female martyr in Poitou who had derived her knowledge of the Gospel from that city, and about eighteen years afterward some cruel executions occurred within its walls. No regular Church, however, is believed to have existed in it till 1558, when a permanent establishment was founded under the care of Richer, one of the ministers who had accompanied Villegagnon's expedition to Brazil. It was in that year also that a visit of the King and Queen of Navarre was distinguished by a theatrical representation not unlike the comedy which we have already mentioned as exhibited at an earlier date before Francis I. The Court and a numerous audience were present, and when the curtain rose, a sick woman was discovered lying at the point of death, and earnestly entreating to be confessed. For that purpose, she was attended first by the parish priest; and afterward by friars, "black, white, and grey," Carmelites, Dominicans, and Franciscans, who prodigally exhibited their beads and relics, read indulgences in her ear, and at last put upon her "the weeds of Dominick," as a sure passport to Paradise. But their spiritual labors were wholly ineffectual; the dying woman still called for shrift, and in tones of desperation declared that, without more powerful aid, her condition was hopeless. One of her acquaintance then stealthily approached the bed, and in a low murmur, as if afraid of being overheard, whispered that she knew a person who could tranquillize her wounded conscience, but who seldom stirred abroad unless by night. The woman earnestly requested his presence; and accordingly, a man in a lay dress entered. Their conversation was not overheard; but the sick person expressed great pleasure by her gestures, and received from him at parting a small book, which he assured her was a specific for her disease. No sooner had he quitted the stage than the woman arose from her bed, announced her entire recovery, and attributed it altogether to the wonder-working volume which she held in her hands. "This little book," she added, "shall be lent to any one who requires it; but I must forewarn you that it may be hot in handling, and that it smells somewhat of the faggot. For the rest, if you ask either *my* name, or the name of the book, I must leave both of them as riddles for you to conjecture." The Court of Navarre was far better pleased with this allegory, than were the ecclesiastics of La Rochelle; and the comedians, notwithstanding the protection of royalty, found it prudent to quit the city with speed. The Calvinistic minister, by whom this anecdote is preserved, cannot at first subdue his sturdy prejudice against the abomination of stage plays; but in the end his spirit appears to become softened by a recollection of the object at which the satire was directed; and he relents into an unwilling approval which might have been sanctioned even by our own Prynne.—"God, who is an admirable workman, and who gave an ass language for the reproof of a prophet, permitted the theatre to speak in this instance when the pulpits were silent; so that those who by profession were teachers of folly, were now in some sort permitted to enunciate truth."

THE ROMAN STATES.

The January number of the Foreign Quarterly Review contains an article on the present state of the dominions of the Pope, the details of which are chiefly taken from "a statistical account of Rome and the western division of the Roman States," by Count Tournon, a French peer. From it we have gleaned some paragraphs.

The population of the city of Rome in 1831 was 150,000. A century ago it was nearly the same; and in 1775, it amounted to 15,000 more, which was the highest number it has reached in modern times. The political disturbances reduced it from that period until in 1810 it was 123,000; but since the restoration of Pius VII. and the central government, in 1815, it has been on the regular increase.

The papal government is very complicated. The Pope unites in himself three distinct offices. He is the Supreme Pontiff, or head of the Roman Catholic Church; the Bishop of Rome; and Sovereign of the Roman States. The cardinals, as a council, assist him both in his spiritual and temporal capacities, but the administration is intrusted to different individuals. The ministers of the Pope, in his spiritual office, are 1st, the Cardinal Penitentiary, to whose decision, with the assistance of several prelates, are submitted cases of conscience. The second principal agent is called the Cardinal Sommista, whose opinion is consulted in matters of doctrine and ecclesiastical discipline. The third is named the Cardinal Pro-Datario, at the head of many subordinate officers, who decides on all questions respecting livings, and other temporal concerns of the clergy. A fourth cardinal has charge of the Pope's correspondence on ecclesiastical business. Beside these, he has an Auditor, who examines all matters of importance laid before him, and is the intimate adviser of the Pontiff.

The Pope's authority as Bishop of Rome is exercised through a Cardinal Vicar, who discharges the duties of visitation, &c.

As a monarch, his power is vested entirely in his own person, and is unlimited. The principal political officers are, a Secretary of State, who superintends both the foreign and domestic departments, and a Minister of Finance, both of whom are cardinals.

The Governor of Rome is a prelate under the direction of the Secretary of State, and has summary authority in matters of police.

There are various councils to manage the different branches of the public concerns.

The inquisition, or "Holy Office," at Rome is declared by Tournon to be nothing more than an ecclesiastical tribunal to check any misconduct of the clergy. The prison attached to it is comfortable and airy. The English Reviewer adds that its principal occupation is, perhaps, that of examining new books and putting such as are disapproved into the index of unlawful works.

The principal crimes in the Roman States are murder and highway robbery. Vengeance or jealousy are the usual causes of the first, and the criminal flies for safety to the mountains, where his necessities compel him to become a bandit.

Hospitals and institutions for the indigent and helpless abound. One is the Monte di Pieta, which was once common in Italy, and has been adopted in other countries under the name of Lombard Institutions; the first object of which is to lend money on deposits; to the rich on interest, to the poor without. Large donations and legacies were made to the fund to enable it to accommodate the poor without charge. A bank was also added, on the principal of our savings' banks, to receive deposits of money and pay interest. But the Monte has greatly declined since its treasures were employed to assist the government in the revolutionary emergencies. It is also said that the efficiency of most of the benevolent establishments is hindered by the mismanagement of the conductors, and the neglect of vigilance on the part of the public authorities.

In 1831, the clergy in Rome were thus enumerated: Secular priests, including rectors, curates, canons, &c., 1432; monks and friars, 1904; nuns, 1375; amounting to 4711.

Elementary instruction, it is remarked, is afforded to the people of the Roman States with a liberality such as few countries can boast of. In the capital alone there are eight schools, kept by two religious congregations, fifty-two district schools for boys, and an equal number for girls, all of which are opened to the poor; some gratuitously and the rest for a charge of about thirty-six cents a month. In the country towns and villages there are masters who are paid out of a public fund, who teach reading, writing and arithmetic; so that elementary instruction may be obtained by every child. But, says the author, here as elsewhere either poor parents neglect to send their children to school, or the children, not having the necessary means and leisure, soon forget the little they have learned. The rectors and curates, however, generally enforce the attendance of children to the explanations of the catechism at the parish church on Sunday afternoons.

At Rome there are two great establishments for the higher departments of education—the University called La Sapienza, with thirty professors, and the Gregorian, or Roman college, with about twenty. At these, students attend gratuitously, or for a small annual fee; their principal support being derived from their vested funds, or appropriations from the government.

PASTORS MAY CONTRIBUTE MUCH TO GENERAL SCIENCE.

The great work of a Gospel minister is undoubtedly the conversion and edification of souls. In the direct prosecution of this, however, every minister necessarily comes to the knowledge of many things which he may cast into the common treasury of information, and thus benefit his contemporaries without impeding his own success. It will be observed, on a fair retrospect of the Church, that ministers of the Gospel have done immensely more for true learning, than any other profession or class of men. This is true of all the Reformed Churches, and eminently so of our own country. Until within a few years schools and colleges have been carried forward by clergymen, and many of those institutions which for secular and selfish ends have chosen to repudiate any connexion with religion, were founded by the toils and self-denial of godly men, who spent their strength in making provision for a learned ministry. If those ministers of the Gospel who are so happy as to abide long in one place, among a loving and uncontaminated people, would take the pains to make notes, from time to time, of the incidents, facts, and memorable changes which come to their knowledge, there would be in every parsonage a scientific memoir, growing up to be the material for future philosophers and historians. The labors of Dr. Dwight in this kind are at once an example of what we mean, and a proof that the thing may be done without interrupting other labors.

In connexion with these hints, we add a paragraph from the last number of *Le Protestant.*—The general consistory of the Protestant Church in Bavaria has enjoined upon all the pastors in that kingdom, to begin (each in his own church) a three-fold work, which cannot fail to be both interesting and useful: 1. A historical notice; 2. A geographical, topographical, and statistical description; 3. A picture of the religious and moral condition of the district. It is an example which we shall do well to imitate. We think we have somewhere read, that in certain countries, it is made the duty of ecclesiastics, to keep a register, in which they shall record every curious or important occurrence in their Churches. It may seem singular thus to transform a pastor into a historian of his township. But it is not less true that in the case of laborious, intelligent, and accomplished men, this practice would produce most useful results, especially if the record should not be confined to a simple list of events, but if it should contain observations relating to the sciences, statistics, social transactions, manners and customs, &c. These kinds of annals or ephemerides would become a valuable repertory for the respective corporations. —*Presbyterian.*

WEEKLY CONTRIBUTIONS TO CHRIST'S CAUSE.

Many a poor man can lay aside one cent a week. The most trivial self-denial would enable most of us to lay aside six cents a week, and there are Christian professors, men of wealth, who could from their gains lay aside, five, ten, or twenty dollars a week. Yet those whose duty it is to collect for public charities know that very few reach this amount. There are many whose standing reply is, when they are solicited—*There are so many calls!* These are the very persons, as far as our observation goes, whose contributions do not average five dollars a year. This parsimony arises as much from want of system, as from want of benevolence. Tell a man of good circumstances, that he ought to give to such objects a hundred dollars a year, and he assents; he really thinks he already gives more. Yet apply to him for a single dollar, and he shrinks. The gross amount of his givings is probably ten dollars a year.

How shall this evil be remedied? 1. By observing the apostolical direction, which it seems was given to all the Churches: "Upon the first day of the week let every one of you lay by him in store, as *God hath prospered him*, that there be no gatherings when I come." 1 Cor. xvi. 1, 2. Let this be literally done. On the Lord's day morning, let the Christian believer ask himself how far the Lord has prospered him, and how much he can afford for his Master's cause—a cent—a shilling—a dollar. Let him actually *lay this aside*, in an appropriate place. It will in a year's time amount, in almost every case, to twice as much as the same person would otherwise have given. Let the experiment be fairly made. Then when any important claim is presented, it is perfectly easy to determine in an instant, whether any thing, and if any thing, how much, can be contributed. This promotes cheerful giving, and precludes that mortifying chaffering and higgling so common between agents and donors. 2. Let each individual determine, in the view of his obligation to Christ, what proportion of his gains he shall thus appropriate—a tenth, a fifth, or a moiety. Let him do this as early in life as possible. Let him every week lay aside according to this rule; and as the Lord prospers him, let him increase the proportion. We are well persuaded that if such a simple plan were observed throughout our Church, our contributions would at once be increased a hundred fold.—*Presbyterian.*

CHURCH DOCUMENTS.

ADDRESS OF BISHOP IVES TO THE CONVENTION OF NORTH-CAROLINA.

(Continued from page 510.)

On Monday, the 25th, accompanied by the Rev. Mr. Rogers, I proceeded to Greenville, Pitt county, and preached that night and the next morning to small but orderly and serious congregations. Here I was assisted in the services by the Rev. Messrs. Mott and Rogers.

On Wednesday, the 27th, I went to Tarborough, Edgecombe county, where I preached both morning and night of that and the following day, and confirmed 5 persons. The prospects of the Church here are good:—prejudices against it are still strong, but the people are evidently becoming, through the judicious services of the Missionary, daily more willing to hear and know the truth. The Rev. Messrs. Saunders and Norwood met me here and assisted in the services.

On Friday, the 1st day of March, I proceeded, in company with Rev. Mr. Norwood, to Scotland Neck, where I was gratified to find a neat and commodious church edifice, through the praiseworthy efforts of the congregation here, nearly completed. I preached here on the mornings of both Saturday and Sunday, confirmed 4 persons, and administered the holy communion—the Rev. Messrs. Saunders and Robertson assisting in the services.

On Tuesday, the 5th, accompanied by Rev. Mr. Robertson, I went to Bertie county, to fulfil my appointment at Pugh's Chapel, where I preached on the next Wednesday and Thursday, to highly respectable congregations, and administered the holy communion, being assisted by Rev. Mr. Robertson. The following day, Friday the 8th, I proceeded to Windsor, where I preached that night, the next morning and night, and also twice on Sunday, administering confirmation to one person, and the holy communion to about 12. In this county, a strong prejudice exists against the Church. Still it seems gradually wearing away under the constant and faithful application of the truth as it is in Jesus. At Windsor, laudable efforts are making, and I think successfully, by the Episcopal congregation, for the erection of a house of worship.

On Monday, the 11th, I went to Edenton, and officiated in St. Paul's Church, the two following days. The next day, (Thursday,) accompanied by the Rev. Mr. Avery, I proceeded to Old Neck to fulfil my appointment in that neighborhood. I preached in the morning in the Methodist chapel, to a numerous and apparently much interested congregation, which I left with the conviction that the ministrations of our Church would be well sustained among them, for at least one half of the time. On Friday, I returned to Edenton,—on Saturday preached and confirmed 9 persons,—also on Sunday, preached twice and administered the holy communion. The increasing prosperity of this parish is evinced in an increasing desire to *know* and *do* the will of God!

On Monday, the 18th, I went to Elizabeth City, and preached the next evening in the Methodist chapel, through the kind invitation of the Trustees, as the Episcopal church was not in a state to be occupied.

On Wednesday, agreeably to appointment, I went in company with the Rev. Mr. Wiley, to Boyd's Neck, and on the next day officiated, by invitation, in the Methodist chapel, to a large congregation for so rainy a day. The few zealous friends of the Church in this rich and interesting section of country, give encouragement that, from the great spiritual destitution, the people would most gladly welcome a missionary of the Church.

On Friday, I returned to Elizabeth City, preached in Christ Church that evening, twice the next day, and three times on Sunday, 24th—confirming 6 persons. I was gratified to learn, that here, as in many of our parishes, an effort is making by the Rector, to impart more effectual religious knowledge to the colored population.

On Monday, the 25th, I started for Raleigh, to meet the Committee on the projected School. On my way, I preached at Windsor, Turner's + Roads, Scotland Neck, and twice on Sunday at Tarborough,—and arrived at Raleigh on Tuesday, 2d of April. On the next day, I met the School Committee, and was much gratified to find that the additional information of the members of this Committee, tended to strengthen their former convictions, and to induce the unanimous resolve, to make every possible effort to promote the measure submitted to their deliberations. The report of the Committee, with the Episcopal Charge, intended to be delivered previously to the rising of this body, will furnish, I trust, a satisfactory exposition of the whole subject; a subject, in the estimation of your Bishop, most fully identified with the substantial prosperity of the Church in this Diocese.

On Friday, the 5th, (being Good Friday,) I preached in Christ Church, Raleigh, and admitted to the holy Order of Deacons, Mr. Louis Taylor, long a respectable officiating minister of the Methodist connexion. On the following Sunday also, (being Easter Sunday,) I preached in Christ Church in the morning, and administered the holy communion.

On Saturday night, (the 13th,) I preached in Louisburg, Franklin county, and also twice on Sunday, 14th,—confirming one person, and administering the holy communion, being assisted by the Rev. Mr. Saunders. The services here seemed to produce a deep and favorable impression.

For the two weeks following, I was induced in a degree to remit my labors, from having experienced several attacks of vertigo. I preached once, however, at Scotland Neck, on Sunday, the 21st, being in that neighborhood, on my way to meet my family. On Sunday, the 28th, also, I preached at this place in the morning, and consecrated to the worship of Almighty God the church edifice, (mentioned in connexion with my former visit,) by the name of *Trinity Church, Scotland Neck.*

On the 2d of May I proceeded to Hillsborough, Orange county, to meet my appointment for Sunday, the 5th. On that day I preached twice; in the morning baptizing, by request of the Rector, two adults and one infant, confirming 4 persons, and administering the holy communion to a large number. It was matter of joy to me to find this congregation exhibiting proofs of increased seriousness and devotion to the kingdom of the Redeemer.

Being in Raleigh, on private business, I held a confirmation in Christ Church, on the evening of Wednesday, the 8th, and, after preaching, confirmed 2 persons. The steady and healthy growth of this parish, with others I might mention, furnishes a most favorable comment upon preaching the *whole truth.*

On Sunday, the 12th, I officiated in Salem Chapel, preaching morning and evening, confirming one person, and administering the holy communion, being assisted in the services by the Rev. Mr. Green.

On the Sunday following, I preached in the morning at St. Mary's Church, Orange county, confirming 2 persons, and administering the holy communion, the Rev. Mr. Green assisting me; and in the evening performed in St. Matthew's Church, Hillsborough, by request of the Rector, several baptisms, and one confirmation, and commenced my sermon, but was obliged to desist from a sudden loss of voice. While in this place I administered confirmation to a sick man.

On Thursday, the 23d, I proceeded to Oxford, Granville county, but was unable to fulfil my appointment there from the violence of the rain; I had, however, the unexpected pleasure, as I entered the village, of seeing before me a church edifice, not surpassed in the State for neatness, and nearly ready for consecration.

On Sunday, the 26th, I preached both morning and evening in St. John's Church, Williamsborough. In the morning I confirmed 2 persons, and administered the holy communion, being assisted in the services by the Rev. Messrs. Shaw and Taylor. My visitation to Immanuel Church, in this village, will be considered as having taken place during the sitting of the present Convention; Saturday evening next being the time appointed for confirmation.

You will thus perceive, brethren, that all the parishes and missionary stations in our Diocese have been visited by me, during the past year.

The changes which, in that period, have taken place among our clergy are the following: The Rev. Thomas Wright has been transferred by me to the Diocese of Tennessee, and his place supplied by the Rev. John Morgan, transferred to this Diocese by a letter of dismission from the Bishop of New-York. The Rev. William Norwood has removed from the missionary station in Bertie county, and parts adjacent, to the one in Halifax and Edgecombe counties, and his place been supplied by the Rev. John M. Robertson, transferred to this Diocese by a letter of dismission from the Bishop of Maryland. The Rev. Seth S. Rogers, Deacon, has been received into this Diocese by a letter of dismission from the Bishop of New-York, and has taken charge of the missionary station in Beaufort county. The Rev. Robert Shaw, Deacon, has also been received, and has taken charge of the missionary station in Greenville, Pitt county. The Rev. John Burke has been canonically received into this Diocese, and taken charge of an academy in Wilmington. The Rev. Louis Taylor, Deacon, is officiating at Banks's Chapel, Granville county.

The present candidates for Orders, in this Diocese, are: William Spear, Samuel I. Johnson, Edward Forbes, John Singletary, John De Berniere Hooper, Cameron F. MacRae, and John H. Drummond. Two of whom, William Spear and Edward Forbes, are succesfully pursuing their theological studies in the *General Theological Seminary* at New-York. The remaining five are pursuing their studies under private instruction.

Brethren, this second year of my Episcopal labors, while it has tended, at every step, to deepen my convictions of the fearfully responsible character of my charge, and of my utter insufficiency without daily strength from above, has not been barren of topics for encouragement and devout thankfulness. Your approving words, and kind and hospitable attentions, for which I beg you to accept my heartfelt thanks, have done much to lighten the burdens of duty; while the gradually improving condition of our Diocese, has furnished a motive to more earnest prayer, and increased fidelity.

Although the number of persons confirmed the present year, is somewhat less than the number I reported at the last Convention, still, as we reflect upon the very short time that had elapsed between my visitations, the circumstance is far from being a discouraging one.

The most animating feature, however, in the present state of affairs, is the important acquisition, since we last met, to our small band of clergy, and to the number of our candidates for holy Orders; together with a manifest increase in our Churches of that inestimable blessing, a *missionary spirit.* In answer to a general appeal for aid, to enable us to sustain our enlarged missionary operations, I have not in a single instance been met with the *plea of poverty*, but universally with the response, 'We will give our share of what is needed!' Let this spirit prevail, and the presence of Him who said, 'Go preach the Gospel to every creature,' will be with us.

Before dismissing this subject, let me call upon the members of the Convention, to regard their attendance upon the meeting of the Missionary Society, notice of which has been given, as an important duty. This Society, under God, is to be the instrument of most extensive good to our Diocese. If the urgent calls for the means of grace, from our destitute brethren, are to be answered; if the spiritual wants of our colored population are to be supplied; if Bibles, Tracts, and Prayer-books to meet the necessities of the ignorant and the poor among us are to be distributed, the means must be furnished by this Society; and the means to any needed extent, *will* be furnished if we are faithful to its interests; faithful in presenting its claims to the Churches. They are prepared, as God has furnished them with the ability, to give liberally for the advancement of his kingdom. My judgment in this matter, is founded upon the spirit of deep, practical piety, which seems to pervade our communion, and upon actual observations made during my last visitation. I repeat it, brethren of this Convention, our Churches are prepared to sustain us, in any reasonable efforts to enlarge our plans of doing good.

I withhold some suggestions in regard to increased religious instruction for our colored population, which I had thought of making now, as they may be made perhaps with greater propriety to the meeting of our Missionary Society.

While calling your attention to this, our chief diocesan institution, it is my duty to remind you of the general institutions of the Church, established by our highest ecclesiastical council.—These institutions have a sacred claim to the prayers and the bounty of every Churchman. Our *General Theological Seminary*, our *General Missionary Society*, and our *General Sunday School Union*, must not be forgotten by us, in our deliberations and efforts. True, the wants of our own Diocese are sufficient to engross all our means; still, it is my firm conviction that these means will be actually increased, through the blessing of God and the Christian sympathy of our more favored brethren, by an active and prayerful concern in the general interests of the Church. Greatly should I rejoice to see each of our congregations contributing something yearly, however small the amount, to each of the general institutions I have named; as I should regard the circumstance as affording one of the best pledges of a zealous and permanent liberality to the institutions of the Diocese.

The past history of our Church will furnish to my clerical brethren, a sufficient apology for reminding them, on the present occasion, of the importance of keeping continually before their congregations, by occasional lectures and otherwise, the distinguishing traits of the Church, in *its doctrines, its discipline, and worship.* A neglect to do this is sure to be attended with a proportionate loss of scriptural piety, and with a feeble and divided action. Timidity and hesitation here, are wholly out of place; we are intrusted with the truth of God, and all past experience shows us, that a steady and judicious exhibition of this truth, in *all its parts*, is the only way to ensure permanent success; while a timid and doubtful discharge of this duty has ever been attended with, at least, very doubtful results. Instead of that devout and hearty response, that *thrilling 'Amen,'* which invests our services with a peculiar charm, and commends them to every pious heart, you will find, in those congregations where there is little or no attachment to the Church *from principle*, either a neglect of the Prayer-book, or a want of interest in its use, that to a bystander, creates an impression decidedly against it. In the place, too, of that united and vigorous effort in support of the Church, which springs from love to it, because it is the Church of the Redeemer, you witness a zeal liable to wane at every circumstance which may touch the pride or cross the inclinations. Let me call upon you then, my reverend brethren, while in your injunctions you lay no other *foundation* than Christ crucified, to see to it, that *ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are committed to your charge unto that agreement in the faith and knowledge of* God, *and to that ripeness and perfectness of age in* Christ, *that there be no place left among you either for error in religion or for viciousness of life.*

And to you, my brethren of the laity, I appeal with confidence, that your exertions will not be wanting to further those plans of instruction, on the doctrines, discipline, and worship of the Church, designed to unite and establish you in *the faith once delivered to the saints*, and prepare you to "*worship with the Spirit and the understanding also.*"

Praying that the *Almighty Author of peace, and lover of concord*, may preside over our deliberations, brethren, I commend you to God, and to the word of his grace.

Levi Silliman Ives,
Bishop of North-Carolina.

MISSIONS.

We cannot better introduce to the notice of our readers the subjoined missionary intelligence, taken from the Episcopal Watchman, than in the words of the Editor.

THE MISSIONARY CAUSE.

The proceedings of the meeting of the Missionary Society in Litchfield county, will be found interesting. We are rejoiced to see our smaller and weaker parishes awakening to a sense of their duty, in regard to the all-important subject of extending the Church. Let every one but cast in the widow's mite, let it once be thoroughly understood and acted upon, that large sums are but the aggregate of small amounts, and the funds of our Missionary Society will be increased to such a degree, that *many* laborers, instead of a *few* as now, will be sent forth to labor in the vineyard of the Lord. The Church, we trust, has sufficient information of the wants of the world. She knows how many thousands in our western frontiers are at this moment calling for some one to come and break unto them the bread of everlasting life. She knows of the millions of the oriental world, who are groping in the darkness of heathenism, and "bowing down in their blindness to wood and stone." She knows too, how desolated and degraded Greece is, "perishing for lack of knowledge," and constantly appealing to the Christians and philanthropists of America, in this impassioned language—"Come over and help us!" Yet in possession of all this knowledge, what has she done, and what is she doing? God forbid that we should undervalue the efforts of the Missionary Society of our Church. It has done much for the spread of Gospel truth, but can it not do much more? Evidently it can, if it has the means, and these means must be obtained by collecting a little here and a little there. Our country parishes must cease to think that all the great enterprises of the Church are to be carried by the city congregations. They must give of their own substance—if it be but a fraction, they must give.

A farmer in the country with an income of $300 a year, can afford to give as much to the Missionary Society, as a tradesman in the city with an income of nearly twice that amount.—Every one should make it his duty, and indeed he is bound by conscience and by his love to a Saviour, to give annually a small sum toward the support of Missions. By doing this, he may perchance become the humble instrument of saving one soul alive, and thereby, of being remembered of God in the great day of his account.

ANNUAL MEETING OF THE MISSIONARY ASSOCIATION OF LITCHFIELD COUNTY.

Pursuant to the sixth article of the Constitution of this Association, its annual meeting was held on Wednesday, the 21st August, in St. Michael's Church, Litchfield.

There were present *ten* clergymen, from various parts of the county—delegates from auxiliary associations, and a number of other laymen from parishes in the vicinity. The sum of $325 was reported as received from one-third of the parishes included within the limits of the Association. Several of the remaining parishes, not having fully organized their societies, and others, not having held their annual meetings, were unable to state their amount of subscription.

This sum, let it be understood, is for missionary objects embraced within the Constitution, and is exclusive of contributions made in the parishes for other purposes. This may account for its apparent smallness.

The proceedings on this interesting occasion, were highly calculated to cheer and encourage the friends of our Zion, especially the clergy and laity of this county; and to excite in their hearts the most grateful acknowledgments to the Lord of the harvest, for the pleasing success which has attended the feeble efforts of the Association since its recent formation. Painful as is the retrospect of the past, in the too great indifference exhibited to our own immediate wants, and to those of foreign lands; and unmindful as we too long have been of the last solemn injunction of our divine Redeemer, yet we may now rejoice, that our night of spiritual sloth and neglect is passing away, and that we are permitted to hail the dawn of a brighter era—a precursor, we humbly trust, of a more glorious light, which will shine with increasing splendor unto the perfect day.

The reports from auxiliaries, extracts of which are furnished below, were indicative of a very elevated tone of missionary feeling, and of deep and heartfelt sympathy for the millions who are yet groping in the darkness and idolatries of heathenism; recognising at the same time, the absolute necessity of more vigorous and decisive effort, in the prosecution of measures for the cultivation of the moral wastes within the widely extended limits of our own country.

It is, however, worthy of remark, that in the reports which were read, and in the eloquent and heart-stirring appeals which were made in support of the resolutions which were offered, as also in the conferences held by the clergy on the succeeding day; the conviction appeared to be a general one, that the field of action "is the world;" that the spirit of missions is a spirit of *universal benevolence*, unrestrained by local divisions, or geographical boundaries, and knowing no more contracted sphere for the dispensation of its charities, than the amazing extent of human degradation and wo, and the inexhaustible plenitude of redeeming grace.

In the afternoon preceding the meeting, evening service was performed by the Rev. Samuel Starr, and a sermon preached, by appointment, by the Rev. F. Holcomb, of Watertown. It was a plain, earnest, and lucid statement of the obligations under which we are placed, and the arguments by which they are enforced, to extend the Gospel of our salvation to every creature. The text was from Matthew, 10th chapter, 8th verse: "Freely ye have received; freely give."

In the evening we were gratified with the attendance of a large audience, who listened to the details of the meeting with great attention and interest. The chairman, Rev. Dr. Burhans, of Plymouth, after opening with a liturgical service, stated in a few very judicious remarks, the object for which they had convened. The constitution was then called for and read by the Secretary, and after it, the reports from the several auxiliaries, extracts of which are as follows.

Here follow the reports, which our limits do not allow us to insert.

After the reading of these reports, the following resolutions were moved and adopted.

1. *Resolved*, That under a sense of obligation to our divine Master, and of our duties to a world lying in wickedness, we will employ our best exertions for the more rapid extension of our Redeemer's kingdom.

2. *Resolved*, That in consideration of the spiritual wretchedness of the heathen world, and of Christ's injunction to preach the Gospel to every creature, we will ever rejoice in all efforts to extend the blessings of salvation to other lands, and will contribute our influence and support toward the promotion of this object.

3. *Resolved*, That the western and southwestern sections of our country, and also our own Diocese, present great facilities for the increase of true religion, and for the more extensive establishment of the Episcopal Church.

4. *Resolved*, That regarding with feelings of gratitude and thanksgiving the increase of the missionary spirit in our Church, we will strive, in dependence on divine grace, to imbibe and to extend this spirit, and to further the principles and efficient operations of the General Missionary Society.

5. *Resolved*, That regarding the diffusion of missionary intelligence as one of the most effectual means in the promotion of the cause, it is recommended to the members and friends of this association to avail themselves of the information furnished by the "Missionary Record," and by the various missionary reports and registers which are published, for the purpose of ascertaining the moral and spiritual wants of the world.

6. *Resolved*, That as our exertions for the ultimate and triumphant success of the missionary enterprise must be ineffectual without the agency of the divine Spirit; we commend the interests of this association to the united prayer of the Episcopalians of this county.

These resolutions were offered by the Rev. Messrs. F. Holcomb, Fuller, Starr, Tomlinson, A. C. Morgan, Dowdney, Scott and Atwater.

After taking up a collection, the exercises were closed by singing Bishop Heber's Missionary Hymn, and prayers by the chairman.

Thus it will be perceived that we have made a commencement in the hallowed cause of missions. To Him from whom all holy desires, all good counsels, and all just works do proceed, we would ascribe all the glory. The most perfect harmony marked all the proceedings connected with our anniversary. Better feeling, or more decided unity of action, we think, could not have been exhibited, both among clergy and laity. It was truly inspiriting to witness the glow of devotional ardor which appeared to beam from every countenance during the singing of "From Greenland's icy mountains," &c. May we go on to great and persevering efforts. The work intrusted by the great Head of the Church to its faithful members, is the moral and spiritual renovation of the world. What an overwhelming thought—that *we* are permitted to be co-workers with the Son of God in accomplishing his designs of mercy to our fallen race. Let us all, then, undertake our duty in that spirit of self-consecration which is so indispensable to our success. And while we hear of the misery and moral darkness of our fellow beings, let us burn with inextinguishable desire to meliorate their condition, and to extend to them the light of life. There is no lack of encouragement. Jehovah has wrought great things for us, before our eyes, and in our country, and he is carrying on the triumphs of his grace throughout the habitable globe. May we then distrust his blessed promise no longer, but wait and labor with humble confidence for the glory of the "latter day"—the millennial reign of our Redeemer.

COMMUNICATIONS.

For the Churchman.

THE STATE OF INDIFFERENCE.

It is reported by travellers that, in the country intervening between the Mississippi and the great lakes, tracts of level land exist, where the sluggish waters may be turned in either direction by a very slight obstacle, either casual or artificial. A few hours labor might suffice to construct a fixed channel for draining the marshes, and making an outlet at pleasure. But allow a few weeks to elapse, when those waters, influenced by some casual circumstance, have joined the mighty volumes of the rolling Mississippi, or contribute their part toward the magnificent grandeur of the thundering Niagara; and the attempt to turn their course would be as wild and preposterous as an effort to reverse the movements of the universe. In the works of nature such states of indifference are of frequent occurrence. In short, it is a general law in mechanics, that where opposing forces act with equal intensity, their mutual powers counteract each other, and bring the body acted on into a state of rest, from whence the slightest additional force will cause it to move. Thus it is with man. There are points in the fluctuating scenes of life, when his affairs are so nicely balanced, that they would be brought into a state of absolute quiescence, did not that law of unceasing change, operating on all created things, forbid. When in this situation they are influenced by the slightest circumstance, and may, by it, be directed into a determinate course, and soon acquire a momentum impossible to resist.

Thus it is with our opinions and sentiments; for indifference to truth prevails to such an alarming extent as to warrant the assertion. There is a period when we have no fixed principles;—when there is no predilection for sect, party, or system. All is left free for the plastic hand of education to mould the pliant materials at pleasure. Or, if this is neglected, we may be thrown upon the tumultuous sea of opposing doctrines, indifferent alike to truth and error, without any guide to our tractless course. While thus situated, some particular sentiments may be presented in bolder relief, or some fortuitous circumstance may direct the current of thought into a determinate course. The mind, by this impulse, may be urged on in the search after truth; or, with much greater probability, owing to the fearful accumulation of erroneous principles in the world, it may be involved in the intricate mazes of falsehood, and so far deviate from the path of rectitude, as to render all hope of return groundless.

The record of human frailty, and the perversion of noble powers to the cause of error, are unpleasant themes at all times, especially so when personal in their bearing; yet a case occurs in point which may serve to illustrate the principle, and afford a monitory lesson to such as have not formed their religious principles. It took place in a village that, like the happy valley of the Prince of Abyssinia, was almost secluded from the world. There was a large circle of young men, correct in their general deportment, but heedlessly passing their short time of probation without any fixed religious sentiments. Accident threw in their way two or three tracts teaching the doctrine of universal salvation, a doctrine, of which even the name was probably unknown to the majority. They were read by one or two of the number, and, in the absence of other themes, formed a topic of conversation. One young man of disputatious character, and possessing considerable volubility, advocated the sentiments merely for opposition. The subject furnished a protracted theme for discussion. Months elapsed. Books were procured. A periodical paper found its way thither. The champion came off victorious in the petty conflict of village theologians. But not satisfied with his laurels, he looked round for nobler antagonists. Elated with success, he challenged men of learning to the wordy conflict. Some were found foolish enough to accept. By volubility, false logic, and chicanery, the debates were terminated without coming to any decision; for his opponents, in general, withdrew in disgust. As fast as they disappeared his eagerness for controversy found others to fill their places. His ardent imagination magnified these failures into glorious victories. His fame spread through the surrounding villages, and, like the blaze of a meteor, filled the simple inhabitants with astonishment. He neglected his business, and, from having his mind continually employed on this one subject, to the neglect of all others, finally completed his destruction, by *believing* the doctrines he advocated. After inflicting incalculable injury on many immortal souls in that vicinity; without learning, without an external commission, he took upon himself the office of preaching what he called "the truths of the Gospel," and is now a deluded fanatic, a rampant enthusiast, wandering about the country, and, it is feared, luring many unstable souls onward to their eternal ruin. His former associates, awed by the mighty deeds of their redoubtable champion, and beguiled by the pleasing nature of these deceitful doctrines, followed at a humble distance. Some openly maintained them. Others secretly hoped them to be true, but fearing to venture their eternal all, sought to satisfy their consciences by a half-way course—the worst of all expedients in religious matters. The principles of many were contaminated, and how far the evil will spread time only will determine. All this can be traced to the reading of a few tracts by a party of young persons, at the moment when their opinions were unformed, and their minds in a *state of indifference.*

Did we seriously consider that our eternal destinies may thus be fixed by such trivial circumstances occurring at a favorable moment, we would arouse our spirits from the torpid apathy of indifference—we would resolutely endeavor to put into practice the precepts for watchfulness continually occurring in the inspired volume. What situation can be conceived more awful, than that of a being, possessed of powers capable of almost infinite expansion, thus to suffer himself, in a state of passive quiescence, to float down the stream of time without calling his undeveloped qualities into exercise, or making an effort to save himself from the inevitable destruction that awaits the termination of his course? A way has been provided for our rescue. Powers have been granted us sufficient "to work out our own salvation," yet "with fear and trembling:"—but thousands are content to pass on in a state of morbid indifference, thereby frustrating the gracious [designs?] of Omnipotence, and sealing their eternal ruin.

W. S.

For the Churchman.

ST. PAUL'S CHURCH, AT THE QUARANTINE, STATEN ISLAND.

It may be recollected by the readers of the Churchman, that an Episcopal congregation was organized at Castleton, or Tompkinsville, (Quarantine,) a few months since. It has been regularly supplied in the afternoon with services by the Rev. Mr. Cuming, since his removal to this city. On Sunday last it was my happiness to unite with this people in divine worship. I had attended before and had always been gratified at the prospects of our Church in this place. Whenever I have been present, the number has been very respectable. Last Sunday the room was literally *crowded.* Many persons, I observed, came to the door and went away again, because "there was no room for them" within.

The holy communion was administered to a much larger number than I could have anticipated. There was too, I thought, unusual solemnity pervading the whole congregation. Fervently do I hope there will soon be at this interesting and important post a church edifice for the Episcopalians in which to assemble.—Their present room evidently is too small. I was told a *lot,* finely situated, has been already given for this purpose. I know not a place, any where near the city, where a church is more wanted: and let me add, I know no place near the city more desirable for a residence, especially a summer residence. It is proverbial for its healthfulness. The land *gradually* declines from a high point, to the very shore, presenting the appearance of a beautiful lawn, adorned with public and private buildings in admirable taste; while from the more elevated parts of it, the prospect is magnificent, beyond conception. I hesitate not to say, there are certain situations there, affording views not surpassed in beauty and grandeur by any to be found in our country. The place seems to be *beginning* to be duly appreciated. Many purchases have been made of lots within the past year, and preparations are making for much building. I hope the CHURCH will not be forgotten, but that among the *first* we shall see erected there, will be a house for the ALMIGHTY LORD, in which to be worshipped. Will not the citizens of this great and generous metropolis lend a helping hand? Will not the gentlemen interested in the *shipping* business do something toward the erection of a house of worship, at a place where they, and so many employed by them, must spend so much time? I am persuaded they will. They will not think this an object which has no fair claim to their support.

H.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 7, 1833.

THE APPOINTMENTS OF BISHOP ONDERDONK for the visitation of this Diocese, in which he is now engaged, are as follows:—

September 8, 14th Sunday after Trinity, Homer; 9, Richford; Wednesday, 11, Sherburne; 12, New-Berlin; 13, Richfield; 15th Sunday after Trinity, 15, Rome; *evening,* Utica; Wednesday 18, Watertown, Jefferson county; 17th Sunday after Trinity, 29, St. James' Church, New-York; 19th Sunday after Trinity, October 13, Staten-Island, St. Andrew's Church, A. M.; Trinity Chapel, P. M.; 20th Sunday after Trinity, 20, Castleton, Staten-Island; 23d Sunday after Trinity, November 10, St. Ann's Church, Brooklyn.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

TO CORRESPONDENTS.—R. was not seen by the Editor until too late for insertion.

A. W. is inadmissible; he is evidently incompetent to the judicious treatment of his subject.

Fanny in our next.

We shall commence the publication of Amicus in the ensuing number.

The author of the Critique on Slater, (or Sclater, unless he will allow for the tenacity of old habits,) though too late for insertion this week, shall always be welcome to our columns.

THE patrons of the Churchman were prepared by an announcement in the last number, to receive, and we will not doubt their readiness to reciprocate, the salutations of a new candidate for their favor. The change, however, is of less importance to them than to him. The established character of the paper is a sufficient pledge that no material change can be effected in the principles on which it is conducted: while the importance of having such an organ of communication in the chief city of the largest Diocese in the Union, imposes on the Trustees of the Press the imperious duty (from the discharge of which the present incumbent would be the last to have them shrink) of keeping it under the control of one who is at least competent to give interest to its selections and weight to its opinions.

The Editor congratulates himself, and suggests it to his readers as a subject of mutual gratitude to GOD, that in one respect he enters on his duties with very happy auspices. He alludes to the harmony of sentiment and effort which now prevails in the Church. Party names have fallen into desuetude, and party spirit seems almost extinct. In this state of tranquillity let the CHURCHMAN be true to its title, and continue to be the organ not of a party but of the Church; the index of her doctrines as well as the advocate of her discipline; the conservator of her peace as well as the champion of her rights.

The importance of a peaceful as well as energetic continuance in well-doing, at all times important, is rendered peculiarly so at present by the interesting relation in which our Church now stands to other denominations of Christians, and the consequent favor with which she is regarded by the community at large. This point deserves the peculiar attention of her members. To develope, as occasion may require, the causes which have raised her to this eminence, and to advocate the principles which shall exalt still more highly, should be a leading object with the CHURCHMAN.

The Editor is aware that whatever may be his own efforts, the paper will owe much of its interest to its correspondents. In behalf of the Church, therefore, much more than himself, he solicits their favors. On all points which afford fair ground of difference among Churchmen the columns will continue to be, as with judicious liberality they have hitherto been, open for discussion. The several heads of Miscellany, Devotional, &c., will still be continued, and will afford ample room for contribution—of which it is hoped that our readers will avail themselves in the way of selection or of original composition. In this, however, as well as in the more important department of criticism, and indeed in the whole conduct of the Journal, its friends must be prepared for the exercise of entire independence on the part of the Editor.

It is proper on this occasion to repeat the notice that the Editor of the Churchman is not responsible for the matter under the head of Sunday Schools: this portion of the paper being under the control of Rev. Francis H. Cuming, as Agent of the Episcopal Sunday School Union.

Some indulgence, it is hoped, will be extended to the first few numbers; a request which the Editor feels to be the more reasonable, in view of the peculiar and eminent qualifications of his immediate predecessor.

The writer cannot conclude without an expression of humble reliance on the divine aid, and the fervent prayer (in which he is assured his brethren will join) that his labors may be directed "to the glory of GOD and the edifying of the Church."

SAMUEL SEABURY.

FLUSHING.—On Sunday last, the stillness which usually distinguishes this village, and which imparts so sacred a charm to the Lord's day, was exchanged for a scene of confusion, dissipation and uproar. The steam-boat belonging to the place, and which the proprietor from conscientious scruples, does not permit to run on Sundays in general, was, in company with another, kept continually plying between the village and New-York. A stream of horses and carriages, comprising vehicles of every variety, from the New-York omnibus to the country farm wagon, was passing backward and forward through the village during the hours consecrated to divine service. The public houses were open and apparently crowded. The road, a mile south of the village, was furnished with stands for the sale of spirituous liquors. Many exhibitions of intemperance were witnessed, and such other spectacles as we should expect to find at a horse race. In addition to this desecration of the Lord's day, it may be further mentioned that there was a camp-meeting of people of color in the vicinity. It will be observed that we have merely thrown the above facts in juxtaposition as they occurred, without drawing inferences, or indulging in comment on a mode of worship which has the sanction of a large and estimable body of Christians.

IT has been inferred from the terms in which the change in the editorship was announced last week, that the present editor has relinquished his connexion with the Institute at Flushing. Such is not the case. His duties will be of a nature more strictly professional than they have hitherto been; but it will still be his happiness to labor in an Institution in which he has ever felt the liveliest interest.

LITERARY.

WE have been favored with a revise of the forthcoming volume of the Parish Library, which bids fair, we think, to be the most useful of the series. It is Bishop Jebb's edition of the Lives and Characters of Bishop Burnet. We have not had time to examine the contributions of the American editor, to whose learning and indefatigable labors our Church has already been largely indebted; but we have seen enough to convince us that the present edition will possess advantages over every other that has preceded it. The letter of Mr. Knox, which forms part of the introduction, is worth, with a few alterations which would adapt it to such a form, being printed in a tract by itself. Where all was good it was hard to select; still we give below an extract, which we hope will excite in our readers a desire to peruse the whole.

There is probably no mode of instruction in which the useful and agreeable are so happily combined as in biography. Our attachments for individuals are stronger than our regards for society in general; and for this reason biography, while it comprises most of the advantages of history, excels it in interest. In forming acquaintance with the subject of the narrative, we unconsciously become absorbed in the events of the age in which he lived, the pursuits to which he was devoted, and the principles which he espoused. Thus truth is no longer abstract but personified; and we avail ourselves of the learning of a friend by simply courting his acquaintance. Nor is the reader, if under the guidance of a pious and judicious writer, more exposed to the influence of error than when seeking truth under a more severe and systematic form. And where can we have greater security for a wholesome influence, where can we throw ourselves with more confiding alacrity than

"On honest Burnet's glowing page?"

His characters were formed on scriptural models; and he himself must be admitted, even by those who rate him as a trimmer in theology and a gossip in history, to have been eminently successful in portraying individual character, and of unfolding in their high importance and setting in an attractive light the evangelical requirements of personal religion.

We may on a future occasion take a more particular notice of the several narratives that compose the volume. In the meantime we hope that our readers will evince so much interest in the concerns of the Press, and do themselves and their families so much of a benefit, as to purchase the work forthwith.

"I. Christianity is represented, in most pulpits, rather as a scheme of external conduct, than as an inward principle of moral happiness, and moral rectitude.

In modern sermons, you get a great many admonitions and directions, as to *right conduct:* but, what David asked for, so earnestly, is seldom touched upon,—'Create in me a CLEAN HEART, O GOD! and renew a RIGHT SPIRIT within me.' Now the New Testament dwells on this, as its main object: 'Make the tree good,' says CHRIST 'and its fruit will, also, be good:'—'Except ye be converted, and become as little children, you can, in no wise, enter into the kingdom of heaven.'

These expressions evidently imply, that, in order to be Christians, persons must undergo a moral change; that Christianity is designed to make them something, which they are not, by nature; and that, the alteration produced, in the mind, the affections, and the conduct, by a right, and full, acquiescence in the Gospel, is so radical, so striking, and so efficacious, as to warrant the strongest imagery, in order to do it justice, that language can furnish.

'Except a man,' says our LORD, 'be born again, he cannot see the kingdom of GOD.'—'If any man,' says St. Paul, 'be in CHRIST, he is a new creature: old things are passed away; behold all things are become new.'—'If ye, then, be risen with CHRIST, seek those things which are above: for ye are dead, and your life is hid, with CHRIST in GOD.'—'Being justified by faith, we have peace with GOD, by our Lord JESUS CHRIST; for the love of GOD is shed abroad in our hearts, by the HOLY GHOST, which is given unto us.' And, to quote but one passage more, from St. Paul,—'They that are CHRIST'S, have crucified the flesh, with the affections and desires.'

Now, what, I ask, do these expressions imply? After every fair allowance for figure, and metaphor, do they not convey a far deeper, and more mysterious view of Christianity, than is, commonly, adverted to? Some divines, I know, endeavor to explain these, and similar passages, as if they referred, rather to a relative and extrinsic, than to a real and internal change; as if they meant merely proselytism from Heathenism, to Christianity, and initiation into outward Church privileges. But this miserable mode of interpretation, is flatly inconsistent with the whole tenor of the New Testament. It is not HEATHENISM, but MORAL EVIL, which is here pointed out, as the grand source of human misery: and the aptitude of the GOSPEL, to overcome and extirpate this MORAL EVIL, is what is dwelt upon, as its great, and leading excellence. These, therefore, and all similar passages, must be understood in a moral sense: and, when so understood, how deep in their import! To suppose that there is not a strict appositeness, in these figurative expressions, would be to accuse the apostles, and CHRIST himself, of bombastic amplification: but, if they have been thus applied, because no other ones were adequate, to do justice to the subject, I say again, what a view do they give of Christianity!

It may be said, that enthusiasts have abused these expressions. True: but what then? What gift of GOD has not been abused? And the richest gifts, most grossly? Meanwhile, the Scriptures remain unadulterated; and, abused as they may have been, by perverse misrepresentation, on the one side, or on the other, we have no right to go to any other standard.

With these passages of Scripture, then, and many similar ones,—nay, with the whole tenor of the New Testament, in my view, I hesitate not to say, that Christian preaching consists, first, in representing man to be, by nature, (I mean in his present fallen state,) a weak, ignorant, sinful, and, of course, miserable being; as such, to be liable to GOD'S displeasure; and to be absolutely incapable of enjoying any real happiness, either here or hereafter. The passages of Scripture which prove this, are innumerable: I shall give but a few. 'You hath he quickened, who were dead in trespasses and sins. The carnal mind is enmity against GOD. The carnal man knoweth not the things of the Spirit of GOD, neither can he know them, because they are spiritually discerned. They that are in the flesh, cannot please GOD. Having the understanding darkened; being alienated from the life of GOD.'

Nor, are we to suppose, that these texts speak, only, of the grossly wicked. St. Paul repeatedly explains such statements, to belong to all mankind, until they are brought to repentance, and are inwardly, as well as outwardly, changed by divine grace. And, in fact, our own experience confirms the truth of this. For, if we look around us, whom do we see, either truly good, or truly happy? Some there are, unquestionably; though, too generally, in a very low, and imperfect degree. But, how rarely do we discover, what St. Paul calls, 'the FRUIT OF THE SPIRIT,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Yet, surely, the possession of these tempers is just as essential to Christianity now, as it was in the days of St. Paul: now, as well as then, it is an immutable truth, that, 'If any man have not the spirit of CHRIST, he is none of his.'

To show, then, strongly, and feelingly, the misery, not only of sinful actions, but of that carnal, worldly, indevout, unfeeling state of mind, in which, most men, are content to live; and to point out the absolute necessity, of a change from that state, into a humble, watchful, spiritual, devout, filial frame of mind, is, in my opinion, the very foundation of all Christian preaching; as it is, in truth, the key-stone of Christianity.

The very word for REPENTANCE, points out the reality, and depth of this change; μετάνοια, a *transformation of mind.* And our LORD'S words to St. Paul, clearly explain wherein that change, that μετάνοια consists: 'To open their eyes; to turn them from darkness, to light; and from the power of Satan, unto GOD:' that is, to enlighten them with a divine and saving knowledge, of what is true, and good; to fill their hearts, with the love of it; and to furnish them with the power, to perform it. The blessings consequent upon this change, immediately follow: 'That they may receive forgiveness of sins; and an inheritance among them that are sanctified; through faith, that is in ME.'

Christianity, then, in this view, is really what St. Paul calls it,—THE POWER OF GOD UNTO SALVATION. When thus pursued, I mean, when a deep sense of inward depravity and weakness excites a man, to seek divine knowledge, and divine grace, in order to the enlightening of his mind, and the renewing of his heart,—when this view produces conscientious watchfulness; excites to fervent, habitual devotion; and presents to the mind, in a new light, GOD'S inestimable love, in the redemption of the world by HIS SON,—then, by degrees, sometimes more rapidly, sometimes more slowly, the true Christian character begins to form itself in the mind. Then, the great things spoken of Christianity, in the New Testament, begin to be understood, because they begin to be felt. The vanity of earthly things, becomes, more and more, apparent: that divine faith which gives victory over the world, begins to operate: religious duties, once burdensome, become delightful: self-government, becomes natural and easy: reverential love to GOD, and gratitude to the Redeemer, producing humility, meekness, active, unbounded benevolence, grow into habitual principles; private prayer is cultivated, not merely as a duty, but, as the most delightful exercise of the mind: cheerfulness reigns within, and diffuses its sweet influence, over the whole conversation, and conduct: all the innocent, natural enjoyments of life, (scarcely, perhaps, tasted before, from the natural relish of the mind being blunted by artificial pleasures,) become inexhaustible sources of comfort: and the close of life is contemplated, as the end of all pain, and the commencement of perfect, everlasting felicity."

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"Let me observe, however, that the change I speak of, must, from variety of circumstances, vary in conspicuousness. Some have pleased GOD from their youth; have never lost a sense of duty: in these, of course, there cannot, in the nature of things, be that deep compunction, which penitents feel, who have been rescued from a lower depth. Nay, some even, are gently and gradually, reclaimed from a course of vice and folly; so that, their final safety, may be the result of an almost imperceptible advance, through many years. But, the change itself, from the dominion of the carnal mind, to that of the spiritual mind, must be wrought: because, 'If ye live after the flesh, ye shall die; but, if ye, through the spirit, mortify the deeds of the body, ye shall live.' To insist, therefore, on the change itself: to lead men into their own bosoms, to inquire, what most prevails with them; this world, or the next: to ascertain, what spirit they are of; of the self-denying spirit of CHRIST, or the self-indulging spirit of the world: to ask, whether, like David, they love GOD'S law; or whether their obedience is the result of servile fear: to examine, whether they have any sense, of 'GOD'S inestimable love, in the redemption of the world, by his Son;' or whether they are conscious, that they would have been just as happy, if such a thing never had taken place: to seek, finally, whether they feel the need of the aid and consolations of GOD'S Spirit; and, therefore, find prayer as necessary to their mental comfort, as food is, to their bodily strength:—to urge such inquiries, I take to be CHRISTIAN PREACHING: to insist on circumstances,—such as, a moment of conversion, known and remembered; certain depths of distress; strongly marked, instantaneous consolations,—as if these had been *necessary,* I humbly conceive to be ENTHUSIASM."

MOST of our readers will recollect Zerah Colburn, whose wonderful powers of calculation have attracted the admiration of the curious in the old world and the new, but perhaps many of them do not know that he has for some time past been a Methodist minister in this country, and has but just now published a book, (a friend speaks of it as readable,) in which he describes the development and history of his mental idiosyncracy, and the reception he has met with, and the observations he has made on the different countries in Europe through which he has travelled and the illustrious individuals who have honored him with their notice. Without expressing an opinion on the character of the work, we may remark, that the speculations of the author on the object for which his Maker endowed him with so singular a gift, the anecdote of an instance in which they were incidentally beneficial to the cause of CHRIST, and some of his concluding reflections, are proper topics for notice in a religious periodical.

"While at Hanover, a circumstance took place, which may deserve particular notice. A. B., Esq., residing in H. Vermont, was a man who for many years had been gradually forsaking the truths of revealed religion, until he was completely established in deistical principles. Business called him to Hanover at this time; he was informed that Zerah was in the place, and his peculiar gift described. On learning that the boy was only six years old, without opportunity or education, and yet able to solve such large questions by mental process alone, he was disposed to treat it as wholly untrue. Finding however that the statement was supported by facts which he could not controvert, he was much struck, and exceedingly disturbed in mind. As a Deist, it had been his anxious labor to believe that miracles had never taken place; that it was totally impossible for any thing to happen contrary to the established laws and visible course of nature. Now he found that something had happened contrary to the course of nature and far above it; hence in his mind an irresistible inference arose that greater things, equally above nature, might take place—even the miracles recorded in holy writ. He went home with a burdened spirit, passed a sleepless night in investigating the subject with all the acuteness of his vigorous mind, and at length found himself compelled by the force of conviction to renounce his infidel foundation, and ever sinec has been established in the doctrines of Christianity."[*]

"In relation to the faculty of computation which he possessed, he would observe that in every particular, from its first development to the present day, it has been to him a matter of astonishment. He has felt and still feels, that it was undoubtedly a gift from his Maker, and consequently designed to be productive of some valuable ends. What the specific object was is unknown. Was it to place the young man in a situation where he might be eminently useful in scientific labors? If so, by neglect, or ignorance somewhere, that object remains frustrated. Was it that by rendering the young man so celebrated in early life, he might thus be introduced to the notice of the public when he came to address them on the great salvation? If the notoriety of his youth was designed as an introduction to him in his ministerial capacity, it would be a natural expectation that his talents as a preacher would be equal, if not superior, to the striking displays of his early precocity. This however is far from being the case.

One good woman, when she heard of the case twenty-two years ago, formed an idea that he was thus endowed in order to serve the interests of the Church by bringing to light the mysterious periods alluded to in the prophecies of Scripture, and calculating when the great events therein foretold shall actually take place; but for this he feels himself as little qualified as any other person. Was it then designed for no greater object than a *lusus naturæ,* as if he had been born with two heads? He should feel unwilling to consider this the extent of the design of the Giver. What then was its intention? To those who believe the doctrines of Christianity and the illumination of one darkened mind, a work more precious than any earthly interest, the case of 'Squire B——, mentioned at the commencement of the volume, might seem indicative of the real design of the faculty; for indeed it must be well pleasing to the Most High that all his various works lead men to a sincere acknowledgment of his true character; but this has been the only case of this description, that has occurred within his knowledge.

After all the reflection he has spent on this subject, he is constrained to consider its object as unknown, unless comprehended under the general one that the ALMIGHTY proposes to himself in all his works and gifts. Hence that both he, and all others who may know of his singular faculty, should hereby learn correct views of the great Creator, and from the record of his visible acts, be led to a suitable faith in Him, and proper feelings of devotion to His name."

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[*] In 1827, the author received the above from 'Squire B.

Geiseler's History of the Church.—A translation, by an American scholar, of Geiseler's History of the Church, "Lehrbuch de Kirchengeschichte" is about to be published by Messrs. Carey, Lea & Co. The first volume and the three first parts of the second, of the original, have passed through three editions; and the fourth part of the second, containing the History of the Reformation, was expected at the last Easter fair of Leipsic.—*Presbyt.*

NOTICE.

THE MISSIONARY BOARD

Of the Education and Missionary Society of the Protestant Episcopal Church, in the State of New York, will meet at the Protestant Episcopal Press, on Thursday evening next, the 12th instant, at 7 o'clock.

THOS. C. BUTLER, *Sec.*

Punctual attendance is particularly requested.

Calendar.

September 8.—14th Sunday after Trinity.
——— 15.—15th Sunday after Trinity.
——— 18, 20, 21.—St. Matthew,—Ember Days.
——— 22.—16th Sunday after Trinity.
——— 29.—17th Sunday after Trinity.—St. Michael and All Angels.
October 6.—18th Sunday after Trinity.

MARRIED.

MARRIED.—At Newark, on Tuesday morning last, by the Rev. Dr. Hawks, the Rev. James A. Bolles to Mary Frances, daughter of Ephraim Bolles, Esq.

INTELLIGENCE.

DOMESTIC.

EPISCOPAL ACTS, by *Bishop Onderdonk, of New-York.*—10th Sunday after Trinity, August 11th, consecrated Trinity Church, Centrefield, West-Canandaigua, Ontario county. Morning Prayer by the Rev. Ravaud Kearney, the Missionary at that station. Sermon by the Bishop.

P. M., confirmed 30 in the same church.

Tuesday, 13, in Rochester, Monroe county, confirmed, A. M., 45 in St. Luke's Church.—P. M., 38 in St. Paul's Church.

Wednesday, 14, in St. Luke's Church, Rochester, admitted Ethan Allen to Deacons' Orders. Morning Prayer, by the Rev. Burton H. Hickox, Rector of St. Paul's, Rochester, who also presented the candidate; Lessons by the Rev. James O. Stokes, Deacon; Sermon by the Bishop. The Rev. Wm. Lucas, together with Mr. Hickox, assisted in the laying on of hands.

Thursday, 15, in St. Mark's Church, Le Roy, Genesee county, admitted to Priests' Orders the Rev. Kendrick Metcalf, Deacon, the Missionary at Le Roy. Morning Prayer by the Rev. Burton H. Hickox, of Rochester; Lessons by the Rev. Ravaud Kearney, of Canandaigua, who both united in the laying on of hands. Candidate presented by Mr. Hickox. Sermon by the Bishop.

P. M., in the same church, confirmed 8.

Friday, 16, in St. James' Church, Batavia, Genesee county, confirmed 18.

Saturday, 17, in the Methodist Chapel, Brockport, Monroe county, confirmed 7.

11th Sunday after Trinity, August 18, consecrated Christ Church, Lockport, Niagara county. Morning Prayer by the Rev. Lucius Smith, of Batavia; Lessons by the Rev. Joshua M. Rogers, of Medina. Sermon by the Bishop. The Rev. David Brown, the Missionary at Lockport, the Rev. Amos Pardee, and the Rev. Robert Davies, Deacon, were also present.

P. M., in the same church, confirmed 14.

Tuesday, 20, in St. Paul's Church, Buffalo, confirmed, 17.

Thursday, 22, consecrated St. Peter's Church, Westfield, Chatauque county, and confirmed 1. Morning Prayer by the Rev. Bennet Glover, and Lessons by the Rev. Edward Y. Buchanan, Deacon, both of Pennsylvania. Sermon by the Bishop. There were also present, beside the Rev. Rufus Murray, the Missionary at the station, the Rev. William Shelton, of Buffalo, and the Rev. George S. Porter, of Fredonia.

12th Sunday after Trinity, August 25, in St. Mark's Church, Hunt's Hollow, Alleghany county, confirmed 17.

Monday, 26, in St. Michael's Church, Geneseo, Livingston county, confirmed 1.

Tuesday, 27, consecrated St. James' Church, Hammond's Port, Steuben county. Morning Prayer by the Rev. John D. Gilbert, of Big Flatts; Lessons by the Rev. William M. Bostwick, Missionary at the station. Sermon by the Bishop.

P. M., in the same church, confirmed 10.

Wednesday, 28, in St. James' Church, Jefferson, Steuben county, confirmed 7.

Thursday, 29, in the Presbyterian Church, for the congregation of Trinity Church, Hector, Tompkins county, which has no place of worship, confirmed 3; and then laid the corner-stone of Trinity Church.

Friday, 30, in St. John's Church, Ithaca, Tompkins county, admitted Robert Campbell, A. M., to Deacons' Orders. Morning Prayer by the Rev. John W. Woodward, of Hector; Lessons by the Rev. Lucius Carter, of Richford. Sermon by the Bishop. Candidate presented by the Rev. James D. Carder, Missionary at Ithaca.

SUMMARY.

The exciting Topic.—For the last six months, the subject of colonization has undergone the ordeal of public debate in most of our cities and large towns. From recent demonstrations among us, it is sufficiently apparent that this process must needs be gone through with in our city. The excitement, the parade, the shout, the onset, the conflict, and then the notes of victory, *from both sides,* we expect to witness ere long. Colonization and anti-colonization refuse to meet amicably. They approach each other like two dark clouds, deep charged with the electric element. Then follow the tumult, the deafening thunder, the vivid flash, and the mighty torrent.

Some mischief may be done to the tall hemlocks, and the too ambitious spires and chimneys. But all this commotion was needed. We should have a bad atmosphere, if there were no thunder-storms. The sun shines brighter after them than before, and the very air seems renovated.

We do not, on the whole, deprecate this conflict of opinion. Such moral hurricanes cannot overthrow truth; and error ought to be prostrated. We say of colonization—If it be not of GOD let it come to naught—If it be of GOD, it cannot be overthrown.

Both causes have warm advocates among us. Public sentiment is in the attitude of inquiry. Nothing will be done effectually for the suffering blacks, until the exciting question is settled. The sooner it is done the better.

We see no cause for distrusting the Colonization Society. We cannot, any how, as yet, be made to see why it should endure the almost undivided attacks of so many of the abolitionists. We use this term "abolitionists," in its *technical* sense; not meaning thereby to concede the point, that the friends of colonization are not the friends of abolition; and, repeated assertions to the contrary notwithstanding, we still maintain that an honest man *may be* a friend to both.—*(Utica) Western Recorder.*

The Tongues.—We learn from a letter recently received from Europe, that the delusion of the "tongues" had begun to prevail in Edinburgh, in the College Church, and that it was brought before the General Assembly by Dr. Chalmers.—*Presbyterian.*

Shall Females lead in Religious Meetings?—A writer in the Rochester Observer espouses the affirmative of this question. We mention it as a historical fact. To *argue* the question, in this region, would be no compliment to our readers.—*Ibid.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
Aug. 27.	Received from a member of St. Luke's Church, N. Y.,	$10 00
28.	Received from a Respondent,	3 00
Sept. 3.	Collections made in St. Michael's and St. James' Church, N. Y., per Rev. Wm. Richmond,	18 00
	Received a Donation from a Churchman,	5 00
	Received from the Female Missionary Association of Trinity Church, New-Rochelle,	60 00
		$96 00
	Education Disposable Fund.	
Sept. 3.	Received Collections made in St. Michael's and St. James' Church, N. Y., per Rev. Wm. Richmond,	18 00
		$114 00

BENJAMIN M. BROWN *Treasurer.*

September 4, 1833.

GENERAL MISSIONARY SOCIETY.

THE Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, respectfully acknowledges the receipt of the following sums, viz.

From an officer in the United States' Army, through the Rev. Wm. R. Whittingham, to be applied to the relief of the Church in Pensacola, *five dollars,*	$5 00
From C. F., for redeeming the Church at Pensacola, *ten dollars,*	10 00
From the same, for the disposable fund for domestic missions, *fifteen dollars,*	15 00
The agent also received, while acting as treasurer for the Green Bay Mission, from the children of the Mission Church Sunday School, for the use of the Green Bay Mission, *sixty-two cents,* which he was requested not then to acknowledge, other small sums being expected,	62
	$30 62

JAMES SWORDS, *Agent, &c.*

September 4, 1833.

Contributions and donations will be thankfully received, if left, addressed to the agent, at the Bookstore of Swords, Stanford & Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, No. 87 Leonard Street.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE General Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States, acknowledges the receipt of the following sums of money:

From the Hon. John De Graff of Schenectady, to constitute the Rev. C. C. Cuyler, D. D., of Poughkeepsie, a member for life	$30 00
A Collection at Bethesda Church, Saratoga, the Rev. Deodatus Babcock, Rector, for Domestic Missions	40 00
A Collection at Christ Church, Balston Spa, the Rev. Deodatus Babcock, Rector for Domestic Missions	25 00
From a Lady of Grace Church, New York, to constitute Mrs. Amelia M. Wainwright a Patroness for Foreign Missions	50 00
A Collection at Trinity Church, Utica, the Rev. B. Dorr, Rector for Domestic Missions	40 25
A Collection at St. Luke's Church, Rochester, the Rev. H. J. Whitehouse, Rector, for Domestic Missions	
From *five* Gentlemen of St. Luke's Church, Rochester, for Greek buildings	50 00
A Collection at St. Paul's Church, Rochester, the Rev. Mr. Hickox, Rector, for Domestic Missions	10 50
A Collection at St. Paul's Church, Buffalo, the Rev. W. Shelton, Rector for Domestic Missions	20 00
A Collection at St. Paul's Church Albany, the Rev. William L. Keese, Rector, for Domestic Missions	13 00
From the Rev. Sam. R. Johnson, Rector of St. James' Church, Hyde Park, to constitute himself a patron, and for Domestic Missions	50 00

GEORGE BOYD, *Agent.*

Sept. 2, 1833.

N. Y. PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the N. Y. Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz.

From one new subscriber,	$1 00
From two Friends, two donations,	2 25
From the Auxiliary P. E. Tract Society of St. John's Church, Troy,	25 50
	$28 75

THOMAS BROWNING, *Treasurer,*
At the "Press Buildings," 46 Lumber-street.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Mission Society acknowledges the receipt of the following sums:

By J. A. Perry, from the Association of Christ Church for the promotion of Christianity,	$20 00
By Rev. Lot Jones, from a Lady, toward building the Church of the Epiphany,	20 00
By Floyd Smith, from N. M. Gregory, of Sand Lake, Rensselaer County,	1 00
By the Committee of the Mission Church of the Holy Evangelists, being the sum collected in that Church in July and August,	96 87
	$137 87

L. PHILLIPS, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 5th, from the following persons, viz:—

Luther Conklin—D. Dubois—S. Colman—Postmaster, Danville, Ky.—Postmaster, Cleaveland, Ohio—Rev. H. J. Morton.

THE INSTITUTE AT FLUSHING, L. I.

ON or before the first of October next will be appointed for this Institution, *A Professor of the Greek and Latin Languages, and a Professor of Mathematics and Natural Philosophy,* whose office it will be, in their respective departments, to superintend the instruction given by the Assistant Instructers of the Institution, and to teach personally some of the higher classes. The Professor of Mathematics will also give instruction in Geography.

The duties of each, it is supposed, will occupy about five hours daily, and the salary of each will be *one thousand dollars* per annum.

For either of these situations, decided Christian character, and a willingness to conform to the usages of the Protestant Episcopal Church, will be considered indispensable qualifications.

Letters with references, post paid, to be addressed to
WM. AUGUSTUS MUHLENBERG,
Principal of the Institute, Flushing. L. I.

For the Churchman.

Mr. Editor,—Will you gratify one of your readers by the insertion of the following lines in your paper. If they are wanting in the poetry of imagination, they have much of the better poetry of deep, affectionate, Christian feeling. Probably I have been the more interested in them, from their breathing emotions but too familiar to my own bosom. The same reason, however, will give them interest to others; for many, alas! are the parents and teachers who may read them with the same melancholy sympathy. Would that they might meet the eye of one and another "impenitent pupil," that rose to my mind as I read them again and again, and to whom I involuntarily uttered them aloud, as if they were present to hear! If they peruse these lines, let them listen once more to the entreaties of an instructer and friend! Let them hear again the voice of Christian affection! Rather let them yield to the drawings of divine grace, and no longer forget the things that belong to their everlasting peace. M.

Flushing, L. I.

From the Christian Mirror.

Farewell to an Impenitent Pupil.

How can I bear to leave thee thus?
O, how endure to part
From thee, o'er whom I long have watch'd
With fond and faithful heart;
And know that thou art treading still
The sinner's guilty path,
While o'er thy head there gathers fast
The cloud of coming wrath?

No words of mine could make thee know
How deep my love hath been;
Oft have my tears in secret flow'd
O'er all thy course of sin.
Oft in my lonely chamber I
Have bow'd in humble prayer,
To make for thee, beloved one,
Strong supplications there.

And thou wilt bear me witness now,
How often I have tried,
With all a brother's tenderness—
While seated by thy side—
To win thee from the way of sin,—
Have urged thee much to flee
To Him whose own heart's blood was shed,
Most freely shed for thee.

And oft thy tears have flow'd the while;
And it hath almost seem'd,
That, on the darkness of thy soul,
The light of heaven had beam'd.
And hope hath cheer'd my anguish'd heart,—
Delightful hope, that thou,
Before the Saviour's mercy seat,
Submissively wouldst bow.

Then have I watch'd the course of life,—
Have look'd from day to day,
To see if thou wouldst surely turn
To wisdom's narrow way.
But soon, alas! my thrilling hopes,
Like morning mists, have fled;
And I have wept to see thee still
The ruin path to tread.

And now the parting hour hath come;—
To other scenes I go;
Deep is the anguish of my heart,
To think I leave thee so.
I could endure to say farewell
Till life's short day is o'er,
Could I but hope to meet thee where
Farewells are heard no more.

But O, the fear—it rends my heart—
The fear that thou at last
Wilt far away from light, and hope,
And blessedness be cast;—
That the deep gulf which none can pass,
Our deathless souls will sever;
O, how can I endure the thought,
That we must part for ever?

Soon shall my warning voice no more
Haunt thy reluctant ear,
O, that I could persuade thee now,
That voice of love to hear.
And as I linger here awhile,
My last farewell to speak,
This parting charge, O, treasure up—
Thy soul's salvation seek.

My poor, but earnest prayers for thee,—
The warnings I have said,
Will plant, if thou refuse to turn,
With thorns, thy dying bed.
And, in thy prison-house of wo,
Thy thoughts of these will be
Like fiends, tormenting fiends, from whom
Thou wouldst, but canst not flee.

O, hear thou, then, the Saviour's voice,
Which bids thee to be wise,
And now, in life's glad morning, fit
Thy spirit for the skies.
Then, though we meet no more below,
In the bright world above,
Our souls shall be together knit
In everlasting love. A. D. S.

Andover, Mass.

SUNDAY SCHOOLS.

We cannot well conceive of any richer joy with which the heart of man is ever visited, on this side of the grave, than is felt by the self-denying missionary, as he beholds the "fruit, some thirty, some sixty, and some a hundred fold," springing up from seed which himself has been instrumental in sowing.

It is our privilege to be acquainted with one, of whom we can never think but we say to ourselves, in the full belief that he will receive the reward, "Blessed are the pure in heart."

We have known something of this truly faithful and persevering servant's labors. We were present when the corner-stone of the building in which the congregation he had done so much to gather together, was laid, by a bishop who never heeded distance or difficulty, when the Church solicited his services: whose voice, *then* poured forth in strains of gratulation, and high-wrought, fervid, pious eloquence, upon the ears of the inhabitants of that "ancient town," thrilling their very souls by its power, death so soon afterward prevented from being any longer heard advocating "EVANGELICAL TRUTH AND APOSTOLIC ORDER." We have seen this same meek, guileless, resolute missionary, after the top-stone of the sacred edifice had been brought forth, and his people had a house in which to worship, bow down, and kneel before the LORD their GOD, unfurling the banner of the cross in regions still more remote; but there, as every where else, blessed in his work, and permitted to hear "the LORD's song" sung indeed "in a strange land," and in a tongue *once* "strange" to him, but which his burning desire to make the heathen partakers of the great salvation, induced him to learn: himself thus enjoying the noble gratification of proclaiming with the Indians of our own country, in their "own tongues, the wonderful works of GOD."

It was then with no little interest that we opened the report of

ST. PAUL'S CHURCH, DETROIT,

the field of our friend's early exertions. We knew he was now far away from that important post; but we wished to know how it was there with what we believe a Sunday School to be, a *nursery* of the Church. We were anxious to learn whether there were any sons and daughters thus in preparation for properly filling their places in the temple on whose foundation walls a HOBART had once stood, reminding the assembled crowd of that "only foundation" already laid in Zion, on which a sinner can build with safety his hopes of heaven. And though in the statement furnished us, there is the acknowledgment of some want of zeal, still we rejoice to find our cause ably advocated at this station, and the Sunday School flourishing. GOD give the new Missionary who has placed himself there, health and strength, and we are confident, judging from his known devotion and long-tried faithfulness to the Church and her institutions, his urbanity and talents, that the vine *planted* there by other hands, will by him be so well *watered*, that it will grow, if not as rapidly as could be *wished*, at least as much so as ought to be *expected*.

We beg pardon of our readers for this long introduction. But we have not yet lost our Western prepossessions; and the parish of St. Paul's, Detroit, on account of those who have labored there, as well as the importance of the situation itself, joined with other considerations, has always most strongly interested us. May the divine blessing ever rest upon it, and when "the LORD writeth up the people," may he "rehearse it," that many of those whom he will own as his for ever, "were born *there*."

Male Department.—The male department is under a superintendent and 8 teachers, (6 male and 2 female,) and a librarian. The number of boys now on the books, and who attend regularly, is 31, divided into 8 classes. There have been many additions during the past year, and perhaps as many have left.

The system of instruction, as recommended by the "General Protestant Episcopal Sunday School Union," is in all the classes adopted as a general guide, and is the best when followed through according to the system. An Infant department has the last year been added to the school—and numbers about 25 boys and as many girls, under the instruction of a female teacher, and is in a very flourishing state. Our library numbers 200 volumes, which is divided into two parts; the "Parish or Teachers' Library," and the Children's Library, under the charge of the Librarian, whose whole time is necessarily taken up in the receiving and delivering the books, only to the teachers, who distribute and charge them to their scholars. Twenty-two copies of "The Children's Magazine" are taken by the children. The school is also provided weekly with the "Episcopal Watchman," from its editor the Rev. Mr. Lucius M. Purdy, as a donation, and is sent to the parents of the children by them.

Female Department.—The superintendent of the female department of the Detroit P. E. S. School reports to the managers of the D. S. S. Society on the termination of the year as follows: The school has been opened regularly during the past year from 9 to ½ past 10 o'clock, A. M., and from 1 to ½ past 2 P. M., the same pupils, with few exceptions, attending both morning and afternoon. The number of scholars who have been regular in their attendance is 45, all of whom have been diligent in their studies and uniformly correct in their deportment. There are 13 female teachers, including the superintendent, 2 of whom devote their services to the male department, and 2 to the Infant School. No changes have been made in the studies of the more advanced pupils during the past year, the books recommended by the Gen. P. E. S. S. Union being used exclusively; but it was thought adviseable, from the large proportion of very young children connected with the school who were unable to profit materially by the ordinary methods of tuition, to establish an Infant School, in which religious instruction adapted to their tender age might be imparted. One of the female teachers who had long been connected with a day school of this kind, having kindly offered to superintend this department, it was opened on the 26th Aug. 1832, and has succeeded beyond our most sanguine expectations. The following extract from the report of the principal teacher will enable the managers to judge of its utility.

"The whole number on the books 63, a few of whom from various causes, have been irregular in their attendance; yet notwithstanding the severity of the winter season, and all other difficulties, the school will average about 50 good and faithful scholars. Their studies consist of S. S. books No. 1, 2, 3 and 4, with questions, Scripture History, Catechism No. 2, Natural History of Birds and Quadrupeds, Short Prayers, Commandments, Creed, and the Child's Book on the Soul, in all of which they have made great proficiency, and gratified the highest expectations of their teacher."

TRINITY PARISH SUNDAY SCHOOL, NEW-HAVEN.

It does not appear that either division of this school has materially increased in numbers since the last annual report. But an obvious symptom of improvement is to be found in a more punctual and regular attendance of the teachers and other officers of the school, and in their exertions to secure a better attendance of their pupils, by frequent visits to their parents, and by exciting, through admonition and persuasion, an interest in the studies.

The difficulty hitherto experienced in obtaining able and devoted teachers, no longer exists in any great degree. With few exceptions, the officers and teachers are communicants of the Church; and feeling personally the force of religious truth, they engage the more earnestly in imparting it to the rising generation: Experiencing the comforts of religion themselves, they are animated with a desire to lay the foundation for its enjoyment in those whom they teach. Several persons now fill the place of teachers, who have been pupils in the school from their early childhood. This is among the gratifying results of our labors, for none can be so well qualified to teach others, as those who have been suitably taught themselves.

At the date of the present report, the registers exhibit the names of 501 scholars, and 71 teachers, including superintendents, secretaries, and librarians. It is the season, however, when accessions are usually expected, especially in the smaller and infant classes; and we may reasonably hope, that the ensuing year will present a considerable increase. The highest classes are called Bible and Liturgy classes, and are composed of scholars who have passed through the lower and intermediate classes, and have been regularly advanced according to their proficiency. They are instructed in the lessons and other portions of Scripture appointed for the day, from questions prepared and arranged by the Rector of the parish. From these classes, 7 teachers have been selected during the past year. The infant classes are composed of little children of five years and under, who are taught to recite simple scriptural lessons, catechisms and hymns. The intermediate classes are instructed from the publications of the Union, with the addition of the Young Churchman's Guide, Book II.

The libraries are supplied, as far as practicable, from the publications of the Union; but it is still found necessary to resort, in some cases, to other sources. Thirty-two copies of the Family Visitor have been taken by the officers and teachers; and more than a hundred copies of the Children's Magazine have been subscribed for by the pupils, while a large additional number have been gratuitously distributed.

In conclusion, it is proper to remark, that in this parish, as in many others, there is a lamentable negligence and indifference on the part of parents, masters, and guardians, in sending their children to the Sunday Schools, and in preparing them, by previous instruction, for a correct recitation of their lessons. In a parish comprising more than 400 families, only about 500 children are sent to the school; and of these, especially on the part of the boys, an inconsiderable number only are constant and punctual in their attendance. We confidently hope, however, that by renewed and persevering efforts by the clergymen of the parish, and the officers and teachers of the school, this subject of complaint may be removed, and that the school, by the divine blessing, may give a more cheering aspect to our next annual report.

We add but a word to the foregoing report. It is to ask, whether it can be possible that the subject of Sunday School instruction or its results, has never yet been duly considered, by the members of this large parish? Sure we are, had it been, there would not have been the complaint, which is made in the last parapraph above.

The Sunday School must not be regarded as a doubtful experiment.—It is proved to be a *means of good*, which GOD has most signally blessed. Let not any "parent, master or guardian" keep his child away from it, unless he would wrong his own soul.

SUNDAY SCHOOL OF ST. ANDREW'S CHURCH, KENT, CT.

The school at present (May 28th) consists of one superintendent, a secretary and librarian, having the charge of 20 scholars, viz. 7 males and 13 females.

The school is taught in the body of the church, between morning and evening services—is opened and closed with prayers from the S. S. Liturgy, when the teachers and scholars all, according to one of the regulations of the school, are expected to be present; which regulation has thus far been observed, with the exception of two teachers and three scholars at one time.

The books used by the school are the three Catechisms, and Sunday School books, Nos. 1, 2, 3 and 4.

Attached to the school is a library consisting of about 60 bound and 20 unbound books, nearly all of which have within the last five weeks been purchased at the P. E. S. S. Union.

The regulations of the school require teachers' meetings to be held monthly, when each teacher is expected to be present, and give a report of the state of his or her division.

Notwithstanding the destitution of clerical services in the parish, and consequently of the aid and counsel of a clergyman in this our present undertaking, yet harmony and engagedness, both among teachers and scholars, exist to a degree which animates us in our course, and incites in us the hope that the feeble efforts now used for the extension of the Redeemer's kingdom will not be entirely in vain.

SUNDAY SCHOOL OF ST. ANDREW'S CHURCH, MERIDEN.

This school contains 25 male scholars and 40 female scholars. It is conducted by 6 male and 10 female teachers, under the direction of a male and a female superintendent. The system of instruction pursued is that of the General Union, together with direct oral instruction, both in the letter and meaning of the Scriptures, for all such as are qualified to receive benefit from it. For the purpose of qualifying the teachers for this branch of their duty, a weekly meeting is held by the minister of the parish, at which the lesson of the succeeding Sunday receives a plain and familiar explanation. The same meeting serves also the purpose of mutual encouragement and consultation, and is, it is hoped, not without beneficial effects. Some of our teachers and scholars have come to the ordinances of confirmation and the Lord's Supper during the past year, and it is trusted that this will prove an earnest of future blessings. On the whole, it is believed that there is a manifest though not striking improvement in the interest felt both by teachers and scholars, in the number and punctuality of the latter, and the general estimation of the cause among the members of the congregation. Still an apathy apparently invincible, and an insensibility to the importance of this institution, prevails among parents and guardians of children, and this, together with the scattered character of the population, prevents this school from being the instrument of much of that good which it might and ought to effect. A library continues to be a source of interest and improvement.

SUNDAY SCHOOL OF ST. PAUL'S CHURCH, NORWALK, CT.

This school, under the direction of the Rector, is governed by a superintendent and a librarian, 11 female and 6 male teachers. It is composed at present of 42 boys and 42 girls.

The school is open every Sunday during the year for one hour between the morning and afternoon services. It has a library consisting of 90 volumes.

No other books are used than those which are recommended by the Union.

For two summers past there have been two branch schools in operation. The one at Saugatuck district has at present 8 male and 5 female teachers, and consists of 29 boys and 23 girls. This branch has a small library of 30 volumes.

There are 65 copies of the Children's Magazine taken in the parish.

Whole number of teachers, (male 15, female 17,) 32; scholars, (boys 71, girls 65,) 136.

Books in the libraries 120.

ST. JOHN'S CHURCH, WATERBURY, CT.

The number of scholars on the list is 114. The number of teachers 35.

We occasionally hold teachers' meetings, and find them to be useful. Remarks are made by the Rector, inquiries of the teachers as to the state of their respective classes, and such suggestions made as circumstances seem to demand. The whole closed with singing and prayer. The number of books in the library is 270, exclusive of very small books, books of instruction and pamphlets. We have lately adopted the plan of giving books pursued by the Sunday School of St. Thomas' Church, New-York, as detailed in a former number of the Family Visiter. Experience teaches us that this plan is excellent. All we have to regret is, that the "Press" does not furnish suitable books in sufficient variety for our purpose, and we are obliged to have recourse to other sources. The library is the only reward which we make use of. This is found to be a sufficient stimulus, and is unattended with the bad effects which resulted from the old plan of giving premiums.

Twelve copies of the Family Visiter were taken the last year. Twenty-five copies of the Children's Magazine are taken. This work is put into our library as soon as received, and given out as a library book to the different classes in succession, in the same manner that the other books are. By this arrangement the whole school soon become acquainted with the work, and the numbers are preserved for the use of the school in future years. I know not that we have any peculiarities which it would be of use to detail. Our classes are limited to three scholars each. To this measure we are obliged from the very short time that can be devoted to instruction, as we have but one session, and that between services. It is the intention of the Rector always to be present, and to open the school himself with prayer, to make a general visit to all of the classes each Sunday, to ask a few questions of each, to make suggestions to the teachers, and occasionally to gather several classes around the chancel for the purpose of review and familiar instruction. Perhaps our greatest obstacle is irregularity of attendance, and this is occasioned by the distance which a large majority of the scholars are obliged to come. It may not be amiss to say that we have as yet seen no catechetical work well adapted to very young children. The books made use of in the school are those published by the "Union," though some of them are but little used, for instance Catechism No. 1. Upon the whole we desire to thank GOD and take courage, and to cast our bread upon the waters, trusting to *His* promise that we shall find it after many days.

It is very evident from the preceding statement, that the Rector of the Church at Waterbury feels a lively interest in the Sunday School cause, and devotes himself to it as every clergyman should, with zeal. Every thing may be hoped for, in the way of prosperity, for that parish whose clergyman takes proper care of the lambs of his flock.

We hope there will soon be no cause for the remark which occurs in the preceding report, "that the 'Press' does not furnish suitable books in sufficient variety." We are publishing new books constantly, and can already furnish "a variety" of 100 different volumes. Does the worthy Rector of St. John's, Waterbury, wish a greater variety than this for the present? Can he not find time to prepare something, both for instruction and the library, *fully* to his mind, and forward it to us for publication? We should esteem it a favor. With regard to books of instruction, we must be allowed to differ from the zealous author of the report before us. We have been a very long time engaged in Sunday Schools, and have found Catechisms No. 1 and 2, and Easy Lessons, admirably "well adapted to very young children." Catechism No. 1 we have always esteemed among the very best of "catechetical works," and from the number sold every month at our Depository, we are persuaded there cannot be many schools in which it is "but little used." Catechism No. 2 is our own beloved "Church catechism broke into short questions," than which surely there can be nothing better, even "for very young children."

THE MINISTRY.

The following paragraphs, it will be perceived, were drawn up with especial reference to the circumstances of another denomination of Christians. Shades of the errors which they expose, are to be found in all denominations: and the truth which they maintain in opposition to the short-sighted rashness of a noisy party, is of equal concernment to all. To "study to be quiet, and do your own business" is an apostolical injunction which was never more needed, by all classes of men, but especially by those invested with the sacred office and its fearful responsibilities, than at the present day.

"WORKING MEN OF THE CHURCH."

It is well known that this is one of the appellations by which our new-measure brethren choose to be distinguished. It may be said that it is not worth while to contend about a name; but names after all are sometimes of much greater importance than they may seem; and there is at least a show of truth in the remark that has often been repeated, that the world is governed by them. It is sometimes as necessary to watch and expose names as things. Many a radical and destructive error has gained currency from its having come in under an imposing name: and many a bad man has for a time passed unsuspected, and even been lauded as a public benefactor, because he has in the same way set up claims to a character which did not belong to him.

The first thing that strikes us in respect to this appellation that we are contemplating, is that it savors a little of the want of modesty and humility. The same class claim to be "revival men;" that is, the men who know how to conduct revivals in the best manner, and who are actually their most efficient supporters, and perhaps they would be willing we should go a little further, and say their *only* supporters; all others being of little or no use in the field, and many of them doing positive injury. In nearly the same sense they claim to be the "working men;" that is the men who are full of activity and zeal, and self-denial, and whose labors alone tell with any great effect on the interests of truth and piety. Whether this does not imply some degree of censure on their old-measure brethren, as well as some degree of complacency in themselves, we will not undertake to decide.

But after all, we think that though this appellation is assumed as expressive of extraordinary merit, it conveys, in many cases at least, but an equivocal kind of praise. It is understood that the working men are they who are almost constantly occupied in the field, while they have little to do in the study. While others are poring over theological systems, and framing their discourses for the pulpit with care and labor, these men are abroad holding protracted meetings, stirring up dead Churches, and endeavoring to bring about revivals of religion. That great efforts, and sometimes extraordinary efforts should be made to extend revivals, far be it from us to question; but after all we greatly doubt whether the Church or the world will, on the whole, gain any thing by ministers becoming so exclusively active as to neglect their studies. No doubt any man may find it easy enough without study to entertain his audience by strange and vulgar expressions, as has sometimes been done, or even in a more decent manner to harp continually upon one or two favorite topics; but we do not believe that any minister can comply with the spirit of the apostle's exhortation to bring out of his treasure "things new and old," without devoting considerable time to study. Any minister who should keep himself continually in his study, and merely go through with the routine of public religious services on the sabbath, would not only be behind the spirit of *this* age, but behind the duty of a minister in any age; nevertheless he who would labor to most effect in the pulpit, or indeed out of it, must be a student; and he who neglects his studies for the sake of being constantly active, will ever find himself with an impoverished mind, and a consequent inability to labor to the best advantage for the spiritual interests of his fellow men, and the glory of GOD. He who is exclusively a "working man," or exclusively a student, will never be likely to fulfil in the best manner the purpose of the ministry; he alone does this, who unites diligence in the study with diligence and fidelity in the Church and in the world.

But further, in estimating the value of this appellation, we are to consider the manner in which these men "work," and the effect which is produced by their labors. Far be it from us to question that many of them, especially the less extravagant, may have done much good; and we have no reason to doubt that GOD in his sovereignty may have used the labors of the more rash and immoderate of them for the conversion of *some* souls, and we will not here take it upon us to arraign the motives of any: nevertheless we are constrained to believe that there are those among them, who, while they have worked hard, have worked to a very bad purpose, and have actually spread desolation around them, while they have taken to themselves the credit of extraordinary efforts for building up the cause of CHRIST. We say it fearlessly, the "working men" are they who have divided Churches, who have unsettled pastors, who have introduced the reign of fanaticism, and in many instances left the cause of evangelical truth and sober piety bleeding in the streets. Whether it is better to fold one's arms and do nothing, or work to such purpose as this, let the working men themselves judge.

There is after all a sense in which every minister of the Gospel and every private Christian should aspire to be a "working man." Every one should labor for CHRIST in a consistent, active, devoted manner, according to the circumstances in which providence has placed him. And we would to GOD that such "working men" as these might abound among us, and on every side of us more and more. But let no one assume what does not belong to him. Let no man be satisfied merely with working hard, unless at the same time he works to good purpose. And amid the most active of his labors, let him never forget that "GOD must give the increase."

Albany Journal and Telegraph.

PRACTICAL.

NECESSITY OF WAKEFUL EFFORT.

We know it to be a work of difficulty, for a man overcome with drowsiness, to keep his eyes open. Suppose that, by so doing, he is only made to look on a set of objects which offend and disturb him, we may readily conceive how gladly, in these circumstances, he will make his escape from the hateful imagery which surrounds him, by repairing to the sweet oblivion of nature. But, on the other hand, should his eyes, when open, have a scene of loveliness before them, by which the soul is regaled, and brightened into sensations that are every way agreeable, then, though an effort be necessary to keep himself awake, yet there is a better chance of the effort being made. There will be a reward and an enjoyment to go along with it; and the man, in these new circumstances, would both be in a state of pleasurable feeling, and, at the same time, in a constant struggle to maintain his wakefulness. However delightful the prospect that is before him, this will not supersede the necessity of a strenuous endeavor to keep himself in the posture of observation. And so of the mind's eye, in the mental scenery that is before it. Under all the stir, and activity, and delight of nature's movements, may the soul be profoundly immersed in the slumbers of nature's carnality.

It may be spiritually asleep, even when busily engaged with the passing insignificant dreams of our present world. It is indeed a great transition on every son and daughter of our species, when he becomes awake to the realities of faith, and is made to perceive the existence and the weight of things invisible. But if all that he is made to perceive, be the dark and menacing imagery of terror—if he sees nothing but GOD's holiness on the one hand, and his own sinfulness on the other—if, on looking to the sanctuary above, he sees nothing but the fire of a devouring jealousy in readiness to go forth over the whole region of disloyalty to heaven's law; and, on looking to himself, he see that he is within the limits of the territory of guilt, and liable to the doom that is in reserve for it, we may perceive the readiness with which many a half-awakened sinner will try to make his escape from the pain and the agitation of such frightful contemplations as these; and how gladly he will cradle his soul back again into its old insensibility, and will find a refuge from the whole alarm of faithful sermons and arousing providences, and constantly-recurring deaths in the circle of his much-loved acquaintanceship, in the forgetfulness of a nature, which, by its own drowsiness, may be so easily lulled into a state of unconcern about these things. The man will not, if he can help it, make an effort to keep himself awake, if all he can get by it is a spectacle of pain: if he get a spectacle of pleasure by it, he may be prevailed upon. Still, even in this latter case, an effort would be necessary: even after the dread representation of the law is succeeded by the bright and cheering representation of the Gospel, it will still be like the offering of a beauteous and inviting spectacle to the eyes of a man who is like to be overcome with drowsiness. There must be a sustained endeavor, on his part, to keep himself awake. He will ever and anon be relapsing into the slumbers of worldly and alienated nature, if he do not put forth a strenuousness on the object of keeping the truths of the Gospel in his memory. So long as he is encompassed with a vile body of sin and infirmity, which will at length be pulverized by death, and transformed at the resurrection, there will be a struggle with the sleeping propensities that will still be about him, toward the things that are unseen and spiritual. Great will be his pleasure, even here, in the objects of his believing contemplation: but great also must be the effort of painful and unceasing diligence to support the contemplation itself. He will just be like a drowsy spectator, with a fine and fascinating landscape before him, the charm of which he would like to prolong to the uttermost. And however engaging the prospect which the Gospel sets before him, however cheering the promises, however effectually the truth that CHRIST died for our sins, chases away all the fear for the law, when it proclaims, that for every sin that the creature has dared to perpetrate, a holy and an avenging GOD must be satisfied; still we mistake it, if we think that no effort on the part of the mind is necessary to detain, within the reach of its vision, this bright and beautiful representation. Though called to rejoice in the LORD always, yet there must be a putting forth of strength and vigilance in the work of looking unto JESUS, and of considering him who is the Apostle and High Priest of our profession.—*Chalmers.*

HABITUAL CONTEMPLATION OF OUR PRINCIPLES.

By the Gospel we are saved, not if we merely believe it, but if we keep it in memory. It is not enough that it has been once acquiesced in: it must ever, and through the whole futurity of our earthly existence, be habitually adverted to. It is not enough that it be sleeping in the mind's hidden repository: it must be in the mind's eye. It must be kept in remembrance; and that too, for the purpose of being called to remembrance. It is not enough that it be in the mind's latent custody; it must be in constant waiting, as it were, for being summoned into the mind's presence—and its efficacy unto salvation, it would appear, consists not in the mind knowing it but in the mind thinking of it.—*Ibid.*

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